ZION'S HERALD.

Behold, I bring you good tidings — THE EVERLASTING GOSPEL

PUBLISHED BY SOLOMON SIAS, FOR THE NEW ENGLAND AND MAINE CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.—G. V. H. FORBES, EDITOR.

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FOR ZION'S HERALD.

ON ENVY.—(CONCLUDED.)

"Create in me, O God, a clean heart; and renew a right* spirit within me. Search me and know my heart. Try me, and know my thoughts. See if there be any wicked way† in me, and lead me in the way everlasting."

This was the supplication of a *good* man to his almighty but invisible Protector. And it should *now* be, and no doubt *is*, the prayer of every good man at the present day. For, in all *our* good endeavors towards rectifying our dispositions, we must not forget to add the spirit of *devotion* and *prayer* to the Author of our being, who made the heart, and is acquainted with all its infirmities.

Admit the supposition, that the *world* has been unkind to you in an uncommon degree, will this vindicate malignity and envy towards a more prosperous rival, or competitor? You can accuse the *world* without bearing ill will to *him* who has only *improved* the favor which the world has bestowed upon him. If, by unfair means he has arisen, and, to advance himself, has conducted in an improper manner towards you, a proper resentment is in a degree justifiable; but, if you cannot conscientiously accuse him of any such improper conduct, his *success* alone gives no sanction to your envy. Perhaps you preferred the enjoyment of your ease to the stirs and bustles of a busy, or the cares of a *thoughtful* life. Thus retired from the world, and following your favorite inclinations you were not always attentive to seize the opportunities, which presented for doing justice to your character, or improving your situation. Why then do you complain, if the more active and laborious have *gained* what your negligence has *lost*? If you have obtained less preferment, you have possessed more indulgence and ease. Reflect that the rival, to whom you look up with *jealous* and repining eyes, though more fortunate in the *world, may not*, on the whole, be more *happy* than yourself. *All* the vicissitudes of the world are before him. He has much to encounter, and much so suffer from which you are protected by the obscurity of your station. There is, in fact, *no* situation in life, but what has its *dark* and its *bright* side. Your attention ought not to dwell only on what is bright on the side of those you envy—and dark on that of your own; but, by bringing into view *both* sides of your respective conditions, fairly estimate the sum of happiness.—Arguments of a different character might be employed against envy—Such as its sinful and criminal nature—the mischief to which it gives rise in the world—and the misery it produces within the breast of him who harbors such a disposition in his bosom. But the most powerful arguments, are such as show, that the circumstances of others compared with our own afford no *real* ground for envy. The mistaken ideas which are entertained, of the high importance of certain worldly distinctions, form the principal cause of our repining at our own lot, and envying that of others. ...n to things light in themselves, our imagination ...have added undue weight.

Let us only allow reflection and wisdom to correct the *prejudices* we may have imbibed, and to disperse the phantoms of our own creating, and the gloom which overcasts our minds would gradually vanish. With returning contentment, the sky would clear up, and every object brighten around us.

The two principal causes which *nourish* envy, and which often operate in conjunction with each other, are *pride* and indolence. Whenever indolence is joined to pride the disease of the mind becomes more inveterate and incurable. *Pride* always leads mankind to *ask*, more than they justly deserve:—And *indolence* prevents them from obtaining what they, otherwise, might justly claim. To these things succeed disappointments, spleen, malignity—envy—and rage. For who ever saw a proud and indolent man, but what was always envious? Wrapt up in the high opinion, and importance of himself, he sits still and repines, because others are more prosperous than himself. But as we value our virtue or our peace, let us ever guard against these two evil dispositions of mind. By being modest in our *own* esteem, let us be careful to acquire the esteem of others. Thus shall we shut up the avenues which tend to so many bad passions—and learn, in whatsoever station, or state we are, therewith to be content. But in order more effectually to subdue envy we should often bring to mind those religious considerations, which regard us particularly as *Christians*. Remember, O son of man, how unworthy thou art in the sight of thy Maker; and how much beyond what we deserve, are the blessings we enjoy. Let us, then, cultivate a spirit of submission and reverence towards our Father in heaven, who has appointed to every one of us such a condition in the world, as is best fitted for him to possess. Let us recollect how *opposite* the Christian spirit is to envy—and what sacred and serious obligations it imposes on us to walk in *love* and charity towards all mankind. "Charity envieth not."

A LAYMAN.

Scituate, July 2, 1827.

* Or, a *constant* spirit within me. Ps. li. 10.
† Or, see if my ways *tend*, or lead to pain or grief. Psalm cxl. 23,24,

FOR ZION'S HERALD.

LETTER FROM SOUTH AMERICA.

Bahia, March 22, 1287.

Having missed the opportunity of sending the preceding, which Providence seems to have ordered, that I might give you the pleasing intelligence that the Lord in mercy has heard my prayers and turned my mourning into rejoicing. Praised be God! I have once more found favor in His sight. "Sorrow is but for a night; joy comes in the morning." I am indeed unworthy of my present comfort and peace of mind; I can but express my gratitude in the language of David, "Bless the Lord, O my soul! and all that is within me, bless His holy name." The Lord has blessed me the few days past with the society of a dear brother in Christ, whom Providence seems to have sent to comfort me. He is the first person with whom I have conversed in this country, who appears to possess the Spirit of Christ, and who can take comfort with me for hours in talking of redeeming love,—of retiring together from the multitude to my little mount of Olives, and pouring forth our supplications to God for our brethren, sisters, and friends in our native land. I may say I have seldom experienced so much comfort. Oh, the happiness that a friendship imparts when founded in Christ! I lament that his duties will oblige him to leave me in a few days for his native place, (Baltimore,) and I again shall be left cheerless. What am I saying? when Christ has promised to be with me to the end. I will court His society; I will talk with Him as with my brother Lewis; tell Him all my feelings, all my wants; open my heart to Him; tell Him freely of my faults, and ask Him to wash them away. I will walk with Him all the day long—yes, when my earthly friends leave me in the body, then I will fly to Christ in the spirit. Perhaps for this very end I am deprived of Christian friends, that I may seek a friend in Jesus. All things indeed continue to work together for my good. Can I ever again murmur in afflictions? I will try to be submissive under the chastening rod of my kind and tender Parent, that afflicts, not willingly, but for my good. My bodily health is also much improved. I am wonderfully comforted, which causes me to inquire what I can render unto the Lord for all his benefits? My heart is enlarged with desires of doing good, and not be an entire cumberer of the ground. Suggestions present themselves daily to me of devoting the remnant of my days to my God and my fellow creatures. Never was there a larger field open for the exercise of philanthropic feelings, than in the Brazils; thousands of poor creatures are without bread and without a shelter for their heads: and oh! if I could be the happy instrument of feeding these thousands with as trifling means as two loaves and a few fishes—well I do not stagger at the magnitude of the undertaking—I think, by the blessing of God, on whom only I rely, I may be yet the founder of an asylum for these poor beings, that now throng the streets to the great public annoyance. I think of doing it by subscription, and found the institution upon the system of our alms houses in America. And I think, if from no better motives than public convenience, people will be induced to contribute liberally toward this laudable undertaking, and that I may soon have the satisfaction of beholding two or three thousand fellow creatures, that are now in abject misery, in a state of comfort. Pray fervently, my dear brother, for the success of this undertaking, that the Lord may direct me aright; without His aid all efforts are in vain. If I succeed in ameliorating the temporal condition of these people, I doubt not the efforts that I intend to use for their spiritual welfare will also flourish. All the opposition that I fear is from the priests, who, from jealousy, may throw impediments in my way;—but they have lost their influence with the people, and it is currently reported that the Emperor intends converting many of the churches into other purposes.—Perhaps I may get one of them for the use before mentioned. Please not mention my intention to any; but pray fervently for its accomplishment. The benefits that I foresee will result from an institution of this kind are incalculable. The influence that it will give our religion, to behold its effects in a land of darkness—to have a testimony of the true faith in such an institution, it must be convincing, that religion is no vain thing. This will pave the way for farther operations, and I feel a kind of presentiment that the Lord will soon arise and dispel the darkness of superstition and ignorance that covers this extensive empire, and that a flame will soon be kindled that will extend throughout this wide domain.

I daily experience tokens of the loving kindness of God, in being permitted often to commune with Him in the simplicity of a child; to hear the soothing assurance that He will not forsake me,—that He will be a Father to me,—that He pities my infirmities and weakness, and that my trials and afflictions are sent to make me better, and that all things shall work together for my good. Oh, such sweet promises and consolation! who would offend such a kind and tender Parent? Oh, that I could love more, and serve better. Rejoice with me that I am determined to know no rest, until I have found a habitation for my God in a pure soul. I am truly happy in being permitted to say I have made some little progress in my temple since I last wrote you, many of the rough ashlers are in a state of forwardness. I am still pecking away upon them, and such beautiful stones I discover under the rough surface as delights me to behold; so that I am amply rewarded for my labor as I go along. Each night I am paid for my day's labor in the satisfaction of having done right—without boasting, my dear brother, rendering all the glory to God. I think I may safely say, I have made some little progress on my journey toward Canaan, although apparently impassable barriers throw themselves before me, and I am sometimes almost tempted to sit down and die by the way; but again I am cheered by assurances of support to the last from my faithful Leader, and I feel now determined, more than ever, to press my way forward toward the mark of the prize. I am entirely deprived of every means of grace, or, I would say, those precious privileges that I have been wont to enjoy in Salem; but God forgets me not. He often spreads a table for me in the wilderness; indeed, I have always found God a present help in time of trouble, and that His grace has ever been sufficient for me. Pray, my dear brother, fervently for me; I am amid temptations, exposed to devouring wolves, and nothing can enable me to maintain my integrity but an all-powerful God. The moral state of this country is wretched beyond description, and I see none that appear to be the least interested for the eternal welfare of their fellow creatures. To talk to them of being sent into the world for the amelioration of our spiritual, instead of our temporal, condition, and that the chief end of man is to glorify God—they call it superstition and madness; in fine, the prevailing principles by practice, if not theory, is eat, drink, and be merry. All manner of vice is tolerated; he is the smartest man who is the greatest rogue; the debauchee equally respected as the saint. God willing I will soon give you a more particular description of this country, manners, customs, religion, &c. in the mean time I am your brother in Christ,

JOHN WESLEY BARTON.

FOR ZION'S HERALD.

INCOMPETENT MINISTERS.

This subject has been so often agitated and so much exaggerated that our minds have become quite sensitive to it, and when those and like hackneyed expressions are used without proper qualification, we are warranted by the established usage of the terms to take the same application that their inventors have taken the liberty to make of them. In an address of the Charitable Society in the state of Connecticut, for the education of indigent pious young men for the ministry, it is stated that "in our land are only 3000 educated ministers, and that there are 5,000,000 of souls destitute of proper religious instruction;" "that in our whole population are only 1200 organized congregations; the remainder is in the hands of illiterate men, or like primeval chaos, without form, and void, and darkness resting upon it." Again—"These illiterate men are not possessed of an English education, and in many instances, are unable to read and write. By them, as a body, learning is despised, and with few exceptions they are utterly unacquainted with theology." "One half of the District of Maine is destitute of stated instruction, and 40,000 of the inhabitants not only deprived of the blessings of a regular ministry, but exposed to the errors of enthusiastic and false teachers." "In the whole western part of the state of Rhode Island, including one half of the population of the state, is but one regularly educated minister."—"New York state, containing a population of 1,000,000, has in it 500,000 destitute of the stated means of grace. Thus on the right and left, Connecticut is bounded by a moral wilderness, and her sympathies are demanded by a famine of the word of life." "The district including Ohio, the western counties of Pennsylvania, and the states of Kentucky, Tennessee, Louisiana, and all the Territories, are a population of two millions; one million nine hundred and seventy-four thousand of which are unsupplied. In Louisiana, containing 76,000 souls is only one protestant minister." "In the state of Virginia, containing 974,000 inhabitants, are 915,000 of her population in the hands of unlettered men, or totally destitute of the means of grace. The state of Maryland is no better than Virginia. In the state of Georgia are 452,000 souls; 442,400 of the population destitute, and only ten qualified ministers in the whole state."

Only a few days since, in a sermon preached in Boston before the Society for promoting Christian knowledge, it was stated "that in the state of New Hampshire are one hundred parishes destitute of regularly educated ministers—Rhode Island worse, and the farther we proceed south, worse and worse." In a late account given of the state of religion in the Canadas it is said, "The prevailing denomination of these provinces is the Methodist, conducted by itinerating preachers; these preachers are illiterate, rude in their manners, and many of them very exceptionable in their lives." At a late prayer meeting, held in this city for the colleges, to which we were invited, were some broad intimations given on this subject in the old terms of "competent and incompetent ministers." Newspapers and missionary journals are constantly teeming with such like expressions.

In short, we can scarcely ever attend any of those associations which have for their professed objects the union and promotion of Christianity, without having our feelings more or less affected by the cruel torture of a topic which has been wounded till, like an open sore, it bleeds the moment it is touched.

These are the apologies we have to offer—for not uniting with our Congregational brethren in their various religious confederations; if these are not deemed satisfactory we have others still in reserve which we will pleasure offer whenever demanded.

We feel it insulting to our common sense to be invited to the field of religious association in conjunction with men, who, like the sons of Jacob, have already dug a cave, and are resolved to profit by the degradation of their younger brethren.

IGNATIUS.

FOR ZION'S HERALD.

A SKETCH.

It was on the Sabbath day in the delightful month of June that I was called upon, with a small circle of friends, in a neighboring town, to pay the last sad tribute of respect to the remains of a young man who had suddenly taken his departure to the world of spirits. We seated ourselves in a carriage, and, in a few moments left the busy haunts of men behind, and were surrounded with all the beauty and loveliness of nature's fairest charms.

A clouded atmosphere obscured the sun's golden rays, while gentle showers of rain watered the beautiful landscape around; for a moment nature seemed to weep for the loss of him who had so recently walked over her hills and through her valleys with all those fond hopes and high expectations that are always cherished in the bosom of a worthy, promising young man.

As we drew near the house that had been the home of him who was now no more, and around which every object bore the impress of his care and industry, the reflection that friends and neighbors, around and from afar, were now assembling beneath its venerable roof to perform his funeral rites, produced in my bosom feelings of awe and deep solemnity. As we descended from the summit of a most delightful eminence, we came in full view of the habitation of the afflicted and disappointed family. We soon discovered that a large number of carriages had already arrived, which plainly bespoke the interest and eagerness that was felt by all that knew him, to join in paying those marks of respect, due to the memory of departed worth. On entering the house a stillness, profound as death, pervaded every part; not a whisper was heard, no useless ceremony—no unmeaning compliments; but each as though fearing to ruffle or disturb the deep silence that reigned around, immediately seated themselves without uttering a word.

A deep sigh, followed by a groan seemed unconsciously to break forth from the agitated bosom of some person near me. I turned, and was struck with the person of a venerable old man; it was the father of the deceased. I gazed upon him with an intensity of feeling, with a sympathy of soul unknown to me before. I viewed behind his almost palsied frame the workings of a soul wounded by violent grief. I beheld a mind tired and disgusted with the utter fallacy of the world, and the deceitfulness of its infatuated votaries; I witnessed too how strong was a father's love.

At this moment a respectable looking matron stepped forward, and requested us to take our seats with the connexions of the deceased in another apartment. But how shall I describe the feelings of my heart, while, previously to my entering the chamber, I turned to the room where was deposited all that now remained of the once beloved and enterprising.—The coffin being closed, I requested a friend that stood near me to raise the lid. O how mighty was the change death had made. A few days ago, and that heart was beating high with all those fond endearments and future anticipations of happiness which his situation in life prompted him to expect. But all was now over; he had been cut down in the meridian of life; death had seized him for his victim, and thus blasted the hopes that cheered the fainting bosom of an aged mother, and had taken away the staff on which a fond father had leaned in his declining years.

I now left the affecting scene, to witness one, if possible, still more affecting; for although that body I had just before looked upon, had been racked with the keenest anguish bodily suffering could inflict, and though that soul which had now escaped from its frail tenement had so often tasted the bitter cup of human woes,—it was now all over. But the scene I was now to view was far otherwise. The silent anguish of a father's wounded spirit, the deep and oft reiterated sigh, stealing from a mother's bleeding heart, and the fast dropping tears that told how hard it was to sever the holy affections of brothers and sisters, gave to the scene, as I entered the chamber of mourning, a reality—an impressiveness never to be erased.

Where, thought I, can they find that consolation they so much need; the world cannot afford it, for it now has lost its charms—and friends can do no more than sympathize with them; and, perhaps, in some degree alleviate their sorrows; they cannot restore peace or happiness; they cannot cure the soul that is sick and tired of the world, and longs for a better and a happier home. Ah, no! it is religion alone that can do it—and never was I more impressed with this too oft neglected truth, than when I beheld the beloved minister, enter the chamber and seat himself beside these weeping, disconsolate friends. He had come to pour into their wounded bosoms that healing balm his holy religion taught him to administer. He had come to teach them submission to this heavy stroke of God's providence, and to cheer their bereaved souls, and lift their drooping heads, with the sublime, animating hopes of a future immortality. He rose up, lifted his hands towards Heaven, prayed to his heavenly Father, and oh, with what fervency---with what sympathy of soul---with what eloquence---did he plead their cause. And when he pierced their hearts with the touching exclamations, that they would hear his well known footstep no more---that they would behold him, as one of their social circle, no more for ever---And then turning to his acquaintance and companions, prayed that they might learn from this affecting dispensation that wisdom it was intended to communicate, and as he could return to them no more, and that they must soon follow him---it behoved each of them to be prepared.

While he thus prayed every heart was melting, every eye was pouring forth a flood of tears. We were now summoned to join the long train of carriages that followed to the silent mansions of the dead another lamented and long to be remembered victim, thus early smitten by the impartial hand of death. As we approached the graveyard, I was struck with the profound respect paid by the most distant friends; even the stranger, as he passed by, would uncover his head, while the unconscious sigh would start from his bosom as he was so forcibly reminded of his own mortality.

B. F.

FOR ZION'S HERALD.

MR. EDITOR,

It appears to have been a part of the policy of some who are unfriendly to the interests of Methodism, not only to misrepresent our doctrines, but also the economy of our church government; thus endeavoring to make a false impression on the minds of those who are not perfectly acquainted with us. What is peculiarly unfortunate to the cause of religion, times of reformation are generally chosen by such persons to carry on their hostile operations. This we consider highly injurious to the cause of God; because, on such occasions, the attention of the people, and particularly of those who are under awakenings, should be constantly directed to the great Redeemer, as the object of their faith, and the ground of their hopes. We think it much more proper for such persons to take other occasions to make their objections to Methodism, and we feel perfectly willing that the whole system be examined, if it be done impartially. We also think that one reason why we are so frequently objected to as a denomination, is, because we are misrepresented by our enemies, and, of course, misunderstood by those who are partially our friends. We are sometimes charged with "taking the glory of our salvation to ourselves,"—with "plastering up sinners with untempered mortar," and various other insinuations are made as unchristian as they are untrue. Yet these very persons, who have been converted through our instrumentality, and whom we have thus "plastered with untempered mortar," are sought after with the greatest diligence to become members of those very churches by whom they have previously been recorded as persons "plastered with untempered mortar." We do not ask whether such conduct will accord with Christian principles; we simply inquire, is it not beneath the dignity of humanity? Yes, and below those principles upon which we act in the ordinary affairs of life! We have not the least disposition to infringe upon the rights of any; we feel perfectly willing, yea, very desirous, that all our fellow men should enjoy all the rights and privileges which belong to them as citizens and as Christians; yet we feel equally desirous to enjoy, and equally as much determined to maintain all the rights and privileges which belong to us as a denomination of Christians, and which are secured to us by our excellent constitution.

If God blesses the labors of others, we will, and we do rejoice. Hard must be that heart, and not to be envied the state of that bigoted mind, which cannot magnify the riches of mercy when immortal beings are raised from the dominion, guilt, and misery of sin, to a participation in the favor and smiles of God, by whatever means it is accomplished. We also rejoice when God blesses our own labors, and endeavor to be thankful to Him for it. It has sometimes been the case, in some places where our labors have been blessed to the awakening and conversion of souls, (and we are compelled to mention this circumstance with regret,) that professors of other denominations have come among us, not because they felt any regard to the welfare of our church, or were desirous that the work of God should go on among us; but barely to insinuate themselves into the favor of those individuals who have been blessed through our instrumentality, and, if possible, prejudice their minds against us. We do not think this is right, and we enter our protest against such movements. Can it be said that we by our example, have furnished a precedent for such conduct? The writer of this is certain, and he has obtained considerable information of the religious world by personal observation as well as by other means, that he has never known one instance wherein our ministers have ever gone among other denominations in times of revival for such purposes, or have ever encouraged our people to do so. By these remarks I do not wish to be understood to say, that persons brought to enjoy religion through our instrumentality, are, on that account, obligated to embrace our peculiarities; but I do say, that we have as much right as any others, to give them a correct statement of what we believe to be the truth as it is in Jesus, and advise them to adopt those principles, use those means, and unite themselves to the church that we think will be most conducive to their advancement in piety.

The writer of this has no disposition to engender strife, or stir up discord among brethren; but he thinks the better way to promote union among Christians, and ensure success in our efforts to save sinners, is to be open and ingenuous in stating our principles, and candid and honest in all our movements towards each other. Can a lasting union be promoted in any other way? It is often the case at the commencement of revivals, that a very good state of feeling exists between the different denominations which participate in them; but is it not frequently the case, before the work entirely subsides, that we have gotten at quite a distance from each other? How can this evil be avoided? In no other way, in my opinion, than to adopt that mode of action at the commencement of revivals, with which we intend to go through. This can be done without the sacrifice of good feelings. Upon the whole, we, as a denomination, have our peculiarities, and all other denominations have theirs; and, of course, we each have our peculiar attachments. How important, then, that we endeavor to cultivate a deep sense of our liability to err, and pray much for each other. By so doing we shall furnish the world with the demonstration that Christians can differ in sentiment about things of minor importance, and yet love each other.

J. HORTON.

Edgarton, June 19, 1827.

MISCELLANY.

From the Philadelphian.

DEATH OF A SABBATH BREAKER.

Mr. Editor—I communicate for publication in the Philadelphian, the following truly tragical account of the recent death of a Sabbath breaker. It was related a few evenings since in one of the churches in this city. I would not necessarily open afresh the bleeding hearts of the surviving relatives of the deceased, but my conscience would testify against me, did I not erect another burning beacon on this fatal rock where so many in all ages have been wrecked.

Mr. ——, the deceased, was a young married man, who had just entered on the business of life. He had been a professor of the religion of Christ for the last five or six years. Some time during the past winter his pastor being informed that he kept open his shop for trade on the Sabbath day, visited him, and on ascertaining the fact from his own lips, endeavored to show him the criminality of his conduct, and after admonishing him of the end of such a course, left him. Several of his brethren in the church also conversed with him and besought him to remember the Sabbath day to keep it holy. Two or three weeks elapsed, and his Pastor repeated his visit, and finding him still offending in this matter against God and his church, repeated his admonitions with great tenderness and earnestness. The young man replied that he was just beginning the world, and that, to support his little family, he must sell on the Sabbath or his customers would not trade with him during the week. His pastor endeavored to show him that "in keeping God's commandments, there is great reward;" that no man ever hardened himself against God and prospered. The youth seemed somewhat affected. His pastor then gave him the tract, "Quench not the Spirit," and tenderly intreated him to consider the matter, and pray over it, reminding him besides, that, if he refused to reform, suspension must be the necessary consequence—that he would allow him a few days to make up his mind, and that in the mean time he would be made the prayer of the church—and for the present left him. At the next meeting of the church, his case was mentioned, and fervent petitions were offered that God would turn him from the error of his way. Shortly afterwards, his pastor renewed his visit, and on introducing the subject of his former conversations, received for answer that he had made up his mind. Taking it for granted that he had resolved to repent of and forsake his sin, the answer was received with joy; which however was soon turned to grief and astonishment by the declaration that he had resolved to continue his Sabbath trade. His pastor, in amazement replied, "Is it possible that you have thus resolved. If you have, and have deliberately made up your mind, I warn you, that your days are numbered, and you [may] expect that God will suddenly remove you from the world. They parted. The church continued to intercede for him at the throne of heavenly grace, in such a fervent extraordinary manner, as to produce conviction that issues of everlasting moment were connected with their prayers, until about two or three weeks ago, when suddenly he seemed to be forgotten, and all supplications on his behalf ceased.

On ****** ******* last, this presumptuous young man rose from his bed; he complained of slight indisposition, which increased upon him during the day. In the evening the sun had just descended below the western horizon, when the cold hand of the king of terrors was laid upon him. The silver cord seemed to be fast loosening; his eye grew dim; "his blood rushed to its citadel, the heart;" his lungs heaved for the last time, and his spirit sped its flight to the judgment.

Protestant Cause in Ireland.---Since the article on our first page was in type, we have received from a friend, for publication, the following extract of a letter from Ireland, to a gentleman in this city, dated April 7th, 1827. The sure word of prophecy shineth as a light in a dark place, and the cause of truth is evidently advancing. The spirit of the young Martyr has ascended to its rest; but his blood shall, as in ancient times, prove but the seed of the true church.

Philad.

"My heart bleeds to tell you that your young friend J. W. is no more! On his way home from B. shortly after leaving a house, in which he had left a Bible, he was attacked with staves and other weapons and cruelly murdered. Two of the murderers now lie in Cavan jail. In a short time he had been instrumental in turning more than thirty Catholics from darkness to light, His death is lamented by all who knew him, but he has gone to a more happy world.---His blood may be of great benefit to the Church. His brother, who never before thought of doing any thing for Christ, is now set to work for him; and many others. Pray for us! Two of those Catholics who lived with you, have read their recantation in the church; and it is not uncommon to hear of 12 or 14 in one week doing so in each of our churches. A converted Priest lately preached in our church, and gave us an account of more than 2000 who have ceased to follow the beast and turned to the Lord. Some of these may be hypocrites indeed, but I believe the work is the Lord's and he will perfect it.

EXTRACTED FROM ABBOT'S LIFE.

"It may *not* be amiss here to relate a narrative that I heard from a pious woman, concerning her brother. He was a young man that had openly and publicly professed deistical principles, asserting that there was no place of future punishment, or in other words, no hell. His conduct corresponded with his principles, and being possessed of a very handsome estate, he soon wasted his constitution by intemperance: finding it decaying very fast, he was advised to try the sea, in order to repair it again.—Accordingly, he took a passage with an old presbyterian captain, that kept up prayer on board, and with whom he often disputed the point, asserting that he firmly believed there was no hell, or place of future punishment. However, they had not been long at sea, before the Lord sent down a mighty tempest, as he did on Jonah: all human probability of surviving was taken away; the captain perceiving their imminent danger, began to exhort them to prepare to meet God, when to his great surprise, the first man that bawled out, was Mr. *No Heller.* The captain being a steady, firm man, turned to him, and said, What is the matter with you? I hope you are not afraid to die? I thought you told me that you verily believed there was *no hell.* Oh! said he, all bathed in tears, and wringing his hands, it will do well enough to talk about on land, but it will not do

for a storm at sea! However, it pleased God to spare them, and to bring them all safe home again; and he, finding his health a little recovered, began to be ashamed of his testimony at sea, and soon fell into his former excesses again, which brought on his old complaints. He was reduced to a sick bed, and all hopes being gone, as to his recovery; he began to seek God in earnest, and the Lord in his infinite mercy spoke peace to his soul. He continued happy in his love, exhorting them that came in his way against all such diabolical principles. He departed this life in a transport of joy, and, I trust, rests where the wicked cease from troubling, and the weary shall for ever be at rest."

CANNING AND GREECE.

There is an individual, who sits on no throne, in whose veins no aristocratic blood runs, who derives no influence from amassed or inherited wealth, but who, by the simple supremacy of mind, exercises, at this moment, a political sway, as mighty as that of Napoleon at the zenith of his power. Indebted for his own brilliant position to the liberality of the age, which is shaking off the fetters of ancient predjudices, this literal ruler by the grace of God, can feel no real deference for most of the maxims, by which the neutrality of England, in the wars of Grecian liberty, is justified. How devoutly is it to be wished, that the pure and undying glory of restoring another civilized region to the family of Christendom, could present itself in vision to the mind of this fortunate statesman; that, turning from his fond but magnificient boast, that he had called into existence a new world in the Indies, he would appropriate to himself the immortal fame, which could not be gainsaid, of having recalled to life the fairest region of Europe. He has but to speak the word, within the narrow walls of St. Stephen's, and the Sultan trembles on his throne. He has but to speak the word, and all the poor scruples and hypocritical sophistries of the continental cabinets vanish into air. Let him then abandon the paltry chase of a few ragamuffin Portuguese malecontents, and follow a game, which is worthy of himself, and the people whose organ he is. Let him pronounce the sentence of expulsion from Europe of the cruel and barbarous despotism, which has so long oppressed it. The whole civilized world will applaud and sanction the decree; he will alleviate an amount of human suffering, he will work out a sum of human good, which the revolutions of ages scarcely put it within the reach of men or governments, to avert or effect. He will encircle his plebeian temples with a wreath of fame, compared with which the diadem of the monarch whom he serves is worthless dross. —*N. A. Review.*

FOR ZION'S HERALD.

WILBRAHAM ACADEMY.

EXAMINATION OF STUDENTS.

There is nothing material, or immaterial in existence, which the man of real benevolence, or genuine philanthropy, can regard with indifference. Man, in a rude and uncultivated state, possesses mind; his mental powers are capable of expansion and retention, and, if properly cultivated and directed, may be truly liberalized. Erudition is that lucid orb, from which emanate those irradiating beams, to illumine and ennoble the soul, that with fortitude, precision and perseverance is ascending the lofty cliff of human improvement, to pluck its fairest laurels, and thus capacitate itself for usefulness. Such is the constitution of the human soul, when properly brought into exercise, that it is anxious to investigate the causes and effects of things, as they are presented to its view; which investigation may be truly facilitated by the cultivation of the mind by letters. Man is a noble creature, and is generally striving to obtain pre-eminence, or an ascendency over his fellow man, in the acquisition of knowledge. Many nations have been, or are enjoying the means, in a greater or less degree, whereby the powers of the mind may be dignified and brought to a virtuous elevation that may capacitate it to fill with acceptance and profit, the most responsible stations in life. Many countries claim precedency in respect to their improvement in the liberal arts and sciences; but, although they have possessed earlier and superior advantages to us, yet it has been observed of this happy land—*America*, that it is the grand *emporium* of science—and, after any science or art has to appearance received its *coup de grace* in other countries, present it to Americans and they will embellish it with many lucid traits, that will beautify its features and give more success to its operations and applications.

At the present day, there is a laudable spirit of emulation excited among the friends of literature. Different seminaries of learning are endeavoring to establish, or introduce the best method of imparting instruction to the rising generation. Many literary institutions are already in successful operation, and many more are needed. A few enterprising men belonging to the New England Conference of the Methodist Episcopal Church, wishing to copy the good example of their predecessors, and discovering the importance of establishing an institution of learning to be patronized and managed by their own denomination, after mature deliberation, selected a choice spot in the town of Wilbraham, Mass., where they have erected a very convenient building, for the accommodation of at least 150 students, and a convenient boarding house, where one half that number may be happily accommodated with board and lodging. This institution commenced its operations on the 11th of November, 1825, under the direction of Rev. Wilbur Fisk, A. M., Principal, and Nathaniel Dunn, A. B., Preceptor.

Its commencement was auspicious, and evidently indicated that prosperity would be the result of its operations. A board of twenty-four persons was appointed to visit this institution, and to examine the students in the different branches of education which they were pursuing. The first meeting of this board was on Thursday the 24th of May, 1827.

The committee met agreeably to appointment, and, after attending the course of examination, beg leave to report as follows: The principal studies attended to in the institution, as announced by the Principal, were the Greek and Latin languages; English Grammar; Geography; Use of the Globes; Drawing Maps; Arithmetic; Astronomy; Algebra; Rhetoric; History; Drawing and Painting; Logic; Composition; Chemistry, and Natural Philosophy.

Two classes in Greek, presented us with a specimen of improvement in their recitations highly satisfactory; they were ready, and evidenced to us, that their teachers had been very minute, and explicit in imparting instruction to them.

The different classes in Latin were highly acceptable; it is due to those in this department to remark, that we found scholars very ready in Virgil, who, six months ago, knew nothing of their grammar. Two females were found reading Virgil with great readiness. The class in Cicero were very ready and appeared to be perfectly at home in their author, and we ought in justice to say that the scholars in Greek and Latin read and parsed with great facility and accuracy.

A class was presented for examination in Chemistry, which, for the time they had attended to it, had made great proficiency; many in this class were very young, and yet exhibited a lively understanding of the subject, and were very ready in their answers.

A class in Natural Philosophy are entitled to much commendation. This branch, in connexion with the one last mentioned, has unquestionably been taught with great precision, by the Preceptor, and has been well understood by the scholars.

A large class in English Grammar gave us a very fair synopsis of syntactical parsing, and analyzed the same in a manner so explicit and familiar, as to give sufficient evidence to us that they were systematically taught, and were enabled to reduce the same readily to practice.

A great proportion of the scholars were attending to Geography, upon the late method of systematic teaching, and appeared to be thoroughly taught.

Specimens of composition and drawing of maps were presented, which were of an excellent order; the compositions discovered neatness of execution, as to penmanship, and correctness of thought in arrangement, and perspicuity in style; the maps were well executed, and a peculiar neatness was observable in general.

Specimens of drawing and painting, under the direction of the Preceptress, were highly acceptable, and displayed much ingenuity in design as well as delicacy, neatness, accuracy and taste in execution.

But we have it to remark, which is too often the case in similar institutions, that in the recitations the tone of voice, with several, was much too low, which in some measure destroyed the interest of the performances; we hope this will be remedied before another examination shall take place.

All did not answer with that promptitude we could have desired; but this can be accounted for, when we consider that the students enter the different classes, at any time, instead of entering at the commencement of each quarter,—which evil, we hope, will be remedied hereafter by a regular entrance of the students at the commencement of each quarter. This will relieve the teachers of this inconvenience.

On the whole, we are prepared to say, that we have never seen more improvement made in the same time in any institution we have visited, and we can but speak in terms of the highest commendation, of the judicious course pursued in this highly interesting seminary by the Trustees and instructers. Much credit is due to them all; the government of the school is good, and wisely managed; the conduct of the scholars is highly commendable; principles of probity are inculcated by the teachers upon the minds of the scholars; great harmony prevails between teachers and scholars, and a ready adherence on the part of the scholars to the requisitions of the teachers.

But to close the subject of examination, we have to add, that on Friday, we had the peculiar pleasure of hearing the young men declaim. In this department a certain readiness, in each performance, was very pleasing; distinctness of speech generally prevailed; gesture and action, correponding to sense and sentiment, were very correct. On the whole, we have the prospect that from this institution shall issue men who shall be orators, statesmen, and Christians.

We were pleased with the internal regulation of the boarding house, and consider the measures adopted for this purpose very judicious, the result of which is, that good order, and unanimity of feeling exist in every apartment; and it was very apparent, that a ready obedience was rendered by the scholars, towards the teachers, in the strict observance of their rules.

We would express our gratification at the neatness of attire and general deportment of the students both in and out of school, at once creditable to them and the officers of the institution. The exhibition in every department, exceeded our most sanguine expectations, and we cherish the pleasing idea, that if the same laudable measures are pursued, the institution will rise to eminence and usefulness, and meet fully our best wishes and hopes.

The local situation of the Academy edifice—its elevation—the delightful scenery around it—the extensive prospect—its retired situation from the road—all combine to the promotion of the object for which it was founded, and contribute much to the health of the students. There has been no case of indisposition among them during the whole year.

The number of students for the Spring term was 96—from 10 to 24 years of age.

We would further observe, that a farm is attached to the institution—while out of school a proportion of the time of some of the students is devoted to the cultivation of the land; a piece in size according to age and bodily ability being assigned to each for his particular charge, laid out into squares and cultivated for culinary purposes; the avails of which go in part to defray board and tuition. So healthy is the exercise that some engage in this work gratuitously. It is also to be noted that a very pacific spirit and disposition prevails among the students. No personal quarrels and combats are at all allowed of or practised among them.

But to close our remarks, we would, with heartfelt satisfaction, observe that God has owned this institution, by blessing the labors of the Principal, and granting a shower of Divine grace to fall upon the students, so that one quarter part of the number give evidence of having passed from death unto life. May the God of sabaoth bless it for ever, is our earnest prayer.

AMASA BUCK,
Chairman of the Committee.

MISSIONARY.

From the New York Observer.

Let those who doubt whether the American Missionaries at the Sandwich Islands are doing good, read the following from an impartial source.

A SCENE IN THE SANDWICH ISLANDS.

August. 5.—This morning I went to Coxe, intending to puschase some goats. I expected to find him, as usual, either sleeping, or smoking, or drinking, or busy traficking like myself. The door of his hut was half open, and I was about to enter unceremoniously, when a scene too striking ever to be forgotten, and which would require the hand of a master painter to do it justice, suddenly arrested my whole attention. About a dozen natives of both sexes, were seated in a circle, on the matted floor of the apartment, and in the midst of them sat John Honoree, the Owhyheean catechist. (These catechists are converted natives, who are appointed to impart to their less enlightened brethren the instruction they have themselves received.) All eyes were bent upon him; and the variously expressive features of each individual marked the degree of interest excited by what was passing in his mind. So absorbed, indeed, were they in their reflections, that my abrupt appearance at the door created for some time neither interruption nor remark. The speaker held in his hand the Gospel of St. John, as published at Otaheite, and was endeavoring, by signs and familiar illustrations, to render its contents easy of comprehension.—His simple and energetic manner added weight to his opinions, and proved that he spoke from personal conviction, the sincere and unpremediated language of the heart. The chief himself stood in the back-ground, a little apart from the rest, leaning upon the shoulder of an attendant. A gleam of light suddenly fell upon his countenance, and disclosed features, on which wonder, anxiety, and seriousness, were imprinted in the strongest characters. He wore no other dress than the *maro* round the waist; but his tall athletic form and bust seen bending over the other's shoulders, and dignified demeanor, marked at one glance his rank and superiority over all around. One hand was raised instinctively to his head in a pensive attitude. His knitted brows bespoke intense thought; and his piercing black eyes were fixed upon the speaker with an inquiring, penetrating look, as much as to say,—"Can what you tell us be really true?" I gazed for some minutes, with mute astonishment, turning my regards from one to the other and dreading to intrude upon the privacy of persons whose time was so usefully employed." At last the chief turned round and motioned with his hand, in a dignified manner, for me to withdraw. I did so; but carried away in my heart the remembrance of a scene to which the place, the people, and the occasion united in attaching a peculiar interest.—*Mathison's Travels.*

SABBATH SCHOOLS.

FOR ZION'S HERALD.

FOURTH OF JULY.

Mr. Editor; While most of our citizens in this place and elsewhere have been otherwise engaged, I would inform the friends of Zion how a few pious people here have spent the anniversary of our Independence.

About 11 o'clock A. M. they met in the house of God, and were entertained with a discourse upon Gen. xvii. 7, 8; after which, though few in number, they formed themselves into a Sunday School Society, and adopted the following

CONSTITUTION.

Article 1. The title of this association shall be, *The Ashford Circuit Branch of the New-England Conference Sunday School Society.*

Art. 2. The officers of this society shall consist of a president, vice-president, corresponding and recording secretary, treasurer, librarian, and nine managers, members of the Methodist Episcopal Church, who shall constitute a board for the transaction of business; a majority of whom shall form a quorum.

Art. 3. The Presiding elder of the district shall be ex officio president, and the preacher in charge of the circuit vice-president of this society; and the members of the Quarterly Meeting Conference shall be ex officio members of the board.

Art. 4. The board shall meet monthly from March to November, or oftener if necessary, and special meetings may be called by either of the officers, or any two of the managers.

Art. 5. The board shall have authority to make by-laws for their own government, and to fill up all vacancies in their own body during the year.

Art. 6. Each subscriber of fifty cents per annum shall be a member; and the payment of five dollars at one time, shall constitute a member for life.

Art. 7. The funds of this society shall go to purchase a library and rewards for the Sunday Schools under its direction and patronage, and to meet contingent expenses.

Art. 8. The annual meeting of this society shall be on the first day of the last circuit Quarterly Meeting --for the Conference year, at 10 o'clock A. M.; when the officers shall be chosen, and the annual report be presented. The report shall state the number of superintendents, children, and adult scholars, and such other important matter as shall be interesting and useful: a copy of which shall be sent to the corresponding secretary of the New England Conference Sunday School Society.

Art. 9. Quarterly meetings of the Society may be held on the first day of the first, second, or third circuit quarterly meeting, in each Conference year, at 10 o'clock A. M.

Art. 10. This Constitution may be revised, altered or amended, at any annual or quarterly meeting of the society, two thirds of the members then present concurring.

The above constitution being accepted, the officers were chosen; and we parted with a hope that though our beginning be as a grain of mustard seed, the end shall be abundant fruit, which shall remain for ever.

Yours respectfully, ALPHA LAMBDA.
Ashford, (Eastford Society, Con.) July 5, 1827.

SABBATH SCHOOL BOOKS,

Published for the Sunday School Union of the Methodist Episcopal Church, at the general book room in New York.

Watts's hymns for children,	25 cts	pr doz.	or $2	pr 100
Benson's do do	$1 50	do	or 12	do
Columbian Primer,	37½	do	or 3	do
American Primer,	75	do	or 6	do
Lessons for Sunday School Learners,	62½	do	or 5	do
Stranger's Offering,	50	do	or 4	do
Scriptural Catechism,	37½	do	or 3	do
Series of Catechism, No. I. II, III, stitched together,	1 50	do	or 12	do
half bound in morocco,	2 25	do	or 20	do
No. I.	25	do	or 2	do
No. II.	60	do	or 4 80	do
No. III.	75	do	or 6	do
Account of Miss Caroline Anne Smith, by Dr. A. Clarke, with a wood cut,	30	do	or 2 50	do
Instructions for Children,	37½	do	or 3	do
Advice of a Father to his Children,	37½	do	or 3	do
Two young ladies contrasted	75	do	or 6	do
Memoir of Eliza Higgins,	75	do	or 6	do
Testaments, large,	3 00	do	or 24	do
The Dairyman's Daughter, (with a wood cut,)	60	do	or 4 80	do
Bible Happiness, (with a wood cut,	25	do	or 2	do
Shepherd of Salisbury Plain, (with a wood cut,)	50	do	or 4	do
Death bed of a modern Free thinker, (with a wood cut,)	37½	do	or 3	do
Sabbath Occupations, (with a wood cut,	20	do	or 1 60	do
Danger of Sin—History of George Gilbert, in 2 parts, (with do.)	30	do	or 2 40	do
Sunday Schools and Tracts, (with do.)	12½	do	or 1	do
Hints on the establishment and regulation of Sabbath Schools,	31½	do	or 2 50	do
Cards of approbation,	25	per 100		
Scripture tickets, in inks of different colors,	12½	do	or 1	pr 1000
Alphabet and Lessons, on boards,	1 00	do	or 8	do
Spelling book, (now publishing.)				
Receiving books,	40	each.		
Class books,	16	"		
Minute books,	62½	"		
Scripture questions for each month in the year, 1827,	25	pr 100	or 2	pr 1000
Blank reports,	50	do	or 4	do
Labels for libraries,	25	do	or 2	do
Certificates,	25	do	or 2	do

The following, or any others in our general catalogue, may be had for Sunday School libraries, at one third discount from the prices annexed. They may be obtained either directly from us, or from any of the presiding elders or preachers having them on hand, in any of the circuits or stations, who are authorized, when they furnish them, to charge us accordingly in their accounts.

Methodist Hymn Book 24mo and 48mo, bound in plain sheep and lettered,	75
" " " sheep gilt,	$1 00
" " " plain calf,	1 00
" " " calf gilt,	1 25
School Bibles, 12mo.	1 00
Address to seekers of salvation, by Mr. Fletcher,	12
Alleine's Alarm and Baxter's Call,	62
Christian's Pattern	44
Christian's Manuel,	37
Doctrinal Tracts,	75
Essay on Secret Prayer,	6
Fletcher's Appeal,	75
Germs of thought,	75
Goldsmith's Rome,	75
" Greece,	75
" England,	75
Hannah More's Sacred Drama,	37
" Moral Sketches,	75
History of Jesus,	12
Introduction to Christianity,	75
Law's Serious Call,	75
Letters and Poems, by C. M. Thayer,	50
Life of John and Charles Wesley,	3 50
" Fletcher, by Benson, 8vo.	2 00
" " " 12mo.	75
" Dr. Coke,	1 75
" Bramwell,	75
" Benson,	1 75
" Wm. Waters,	50
" Henry Martyn,	1 00
" Jesse Lee,	75
" Mrs. Fletcher,	1 12
" Mrs. Hester Ann Rogers,	75
" Mrs. Cooper,	62
" Lady Maxwell,	2 00
Manners of the ancient Israelites, by Dr. Clarke,	1 00
Methodist Magazine, in nos. $1 50, or bound pr vol.	2 00
Youth's Instructer and Guardian, bound,	1 25
Nelson's Journal,	50
Wesley's Sermons, 8vo. 3 vols.	5 00
Benson's Sermons,	1 75
Saints' Rest,	1 00
Sturm's Reflections, 12mo.	1 75
Watson's Observations on the life of Wesley,	75
Watts on the Mind,	1 00
Wesley's Philosophy,	4 00
Wesley Family, by Dr Adam Clarke.	2 00

REVIVALS.

PRAYING CHILDREN.

In a town, near Portsmouth, N. H. one of the district School houses is situated near an old house, which has been some time deserted. Several of the children belonging to the School were seen going to this old house, during the intermission, and spending some time there; but as it was supposed they went there to play, no notice was taken of it. The number of those who thus retired increased, until as many as seventy were collected. This excited attention, and upon inquiry it was found that they met for *prayer*, and that most of them were under powerful religious impressions; the result of which is, that several of the children have hopefully become pious. The above interesting event has recently occurred: and a considerable Revival is now enjoyed in the town. The intelligence, is given by a gentleman lately from that place. —*Youth's Companion.*

We have been favored with the perusal of a letter from a student in Trinity College, Dublin, to his father in this city, dated April 12th, which gives the very pleasing intelligence, that the work of reformation among the Catholics of that Island is rapidly progressing. The writer states, that up to that date, near *two thousand* individuals, with several Romish priests, have renounced the Catholic creed, and embraced the Protestant and Bible religion. One of these priests had preached in the parish church of St. James, in that city.

Associations are formed in almost every section of the country, for carrying on the work of reformation, and the most extraordinary results are expected. Societies are also formed to protect the converts from the persecutions of the Catholics.

Another letter which has been placed in our hands, informs that religion is progressing among the Wesleyan Methodist churches in that kingdom, that both the *old* and the *new* parties are prospering; that revivals are numerous; that the Lord is visiting his people with rich showers of mercy in various places, and that "scores and hundreds" of immortal souls, are flocking to the standard of Jesus.—*Phil. Rel. Mess.*

GERMAN FLATTS, N. Y.

A correspondent, who has been obliged to leave the itinerant connexion and locate on account of ill health, writes from Herkimer Co. N. Y. as follows:—"I am located within the bounds of the Genesee Conference; I preach once or twice every Sabbath to crowded assemblies, and the Lord makes the word spoken in weakness the power of God to the salvation of some souls. The work is going on in one place where I preach every other Sabbath. I have formed a class of thirteen members. I love so well to see sinners coming home to God that I shall try to preach as long as God lends me breath. My fervent prayer to my heavenly Father is that he will not suffer me to outlive my usefulness."

ZION'S HERALD.

WEDNESDAY, JULY 18, 1827.

TO CORRESPONDENTS.

It is no common praise to our correspondents to say that all the censure which is cast on the numerous original communications that appear in our columns is in regard to their *length*. No note of disapprobation reaches us on any other account. From a survey of the subject we give it as our opinion that many of our able and generous-minded correspondents can add to the value of their communications by a greater brevity. The sentiments are generally glowing and warm with the pulsations of pious hearts; but yet the authors, in a close review of their communications, may see redundancies and weak sentences that need the pruning knife; to cut off these will be the *subtraction* of quantity, and the *addition* of quality. It is desirable that communications for Zion's Herald should appear under the most inviting form for general usefulness, as so many respectable journals are in the habit of copying from our columns. A communication of half a column in length has twice the chance of being read or selected for the columns of another paper as one twice as long. "Short and good," is a good and short motto.

Another suggestion we would venture to present to our correspondents; which is, that our subscription list contains many names from all denominations of Christians, whose feelings are entitled to respect. The sword should never be drawn, but in defence, lest a friend to Jesus should receive a wound. The flight of the Herald should be on dove-like wings, rather than the strong pinions of the warlike eagle.

WESLEYAN MISSIONS.

We have so often alluded to the magnitude of the missionary operations carried on through the piety and liberality of our Wesleyan brethren in England that it will be proper to give a sketch of the missionary stations now occupied by them, and the number of their missionaries actually engaged in the glorious work of emancipating the world. We cannot do better than to preface the enumeration of stations and missionaries by introducing the opening remarks of the Committee who drew up the Report for the last year.

"It is with the greatest satisfaction the committee remark, the experience of another year has given additional testimony to the stability of that principle of Missionary zeal which has already poured forth so full a tide of liberality, and spread its exertions for the salvation of mankind over so many parts of the earth.

"This principle has upon it no signs of decay, although in some places it has been checked in its expression by the pressure of adverse circumstances. It is, in fact, yearly acquiring additional vigor, and warrants the conclusion, that it is the effect, not of a temporary excitement produced by novelty or other incidental circumstances, but of that work of the Spirit of God in the hearts of his people, by which they are prepared to co-operate with those purposes of Redeeming mercy which are now displaying themselves with so marked a character before the world.

"These sentiments of zeal for the honor and triumph of the Saviour, and of sympathy in the moral degradation of his redeemed creatures, have been cheered and animated by large and growing success; success the more gratifying as not being confined to a few of the societies engaged in this elevated service; but which, by the blessing of Him in whose name and for whose glory they all act, has been bestowed upon the labors of each. As it is no longer a question, whether the churches of Christ at home be brought to co-operate largely and liberally in the work of extending the knowledge of Christ among the Heathen, so it no longer remains a matter of doubt whether success shall follow exertion in their behalf. Where is the territory of Satan, upon which the lord of Christ has constrained his servants to plant the cross, however dark or savage,—however rude or artfully complicated its superstitions and idolatries,—which it has not been demonstrated, that the gospel of Christ is still the power of God unto salvation to every one that believeth? Jew and Greek, barbarian and Scythian, bond and free, have been made the subjects of its saving influence. In many places, these its modern conquests have exhibited it in the sublimity of its power,—expelling idols from their ancient seats, and rescuing whole tribes and nations from a guilty and gloomy subjection to the demons of superstition.

"But the field of exertion opens before us. Ample as is the ground of our confidence, joy, and gratitude, yet never is it to be forgotten, that the churches of Christ in these latter times have but recently girded themselves to this holy warfare, and that they have but won the outposts of the enemy. In almost every part of the world, the providential rule of God has conspired with the dispensations of his grace to open the way for further progress, and beckons to triumphs of truth and mercy still more glorious. To this call may we prove faithful! May no difficulties discourage, no exertions weary those who have pledged themselves to this sacred cause. The Lord our God is with us, and will not forsake us.

"In reporting the state and prospects of the Mission Stations, and the proceedings of the year, the committee must, from the extent of the Missions with the direction of which they have been intrusted, be necessarily restricted, for the most part, to general views."

FRENCH MISSIONS.

The society have six missionaries in France, steadily and successfully engaged in pouring light on the moral darkness that envelops so great a portion of this interesting nation. They act in perfect union with the devoted and pious French Protestant ministers, and their exertions have been crowned with very gratifying results.

GIBRALTER MISSION.

Two missionaries labor in this station, who have an English society under their care, and preach in the Spanish language to many of the residents.

MALTESE MISSION.

Here are two missionaries eminently successful after having encountered much opposition in the outset.

ALEXANDRIA MISSION.

One misionary who preaches principally to seamen of all nations in the port of Alexandria—occasionally however, breaking the bread of life on the desolate soil of Egypt.

IRISH MISSION.

Twenty-one missionaries are engaged in this country with great success. They labor in the most uncultivated and neglected districts—have scholars under their instruction to the number of 1390, and are accomplishing the work of Catholic emancipation in its best manner.

CEYLON MISSION.

Here are thirteen European Wesleyan missionaries, eight native teachers, besides a number of native superintendents of schools. Great success has attended *this mission. Twenty thousand* children have passed through the schools, and a wide and effectual door has been opened for the highest usefulness at this place.

CONTINENTAL INDIA.

Here are five missionaries and one assistant. Prospects are cheering.

SOUTH SEA MISSIONS.

Five missionaries are employed in New South Wales and Van Dieman's Land. These colonies present an edifying example of religious liberality among ministers of different denominations. Fourteen stations are occupied and regularly visited by the Wesleyan missionaries.

NEW ZEALAND AND TONGATABOO.

Six missionaries are established here. The establishments at these places are of so recent date that little has been communicated.

SOUTHERN AFRICA.

Eleven missionaries occupy the numerous stations of this mission, and have had great success among the Hottentot population.

WESTERN AFRICA.

Here are four missionaries. This mission is of recent date; yet the laborers write that a most encouraging field of operation is open before them.

WEST INDIES.

The missionaries at these islands are proceeding on a commanding scale, and are crowned with brilliant success. Adverse providences have thrown a gloom over some portions of this field of enterprise the past year, yet the aggregate of good accomplished has been immense. In Antigua district eighteen missionaries are laboring; St. Vincent's district contains thirteen missionaries; Jamaica district thirteen; Bahama district five. The slave population in all these districts receive great attention, and the number of scholars brought under instruction is immense.

BRITISH AMERICA.

In the Canada district are ten missionaries who labor under great encouragement and success; in the Nova Scotia district, including Prince Edward's Island, are sixteen missionaries; New Brunswick district contains seven; the Newfoundland district twelve.

The total number of members under the care of the Wesleyan Foreign missionaries the last year has been 33,152.

PAINTING AND POETRY.

And Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea.—Exodus xv. 21.

A painting has recently been exhibited at the Atheneum Gallery, in this city, of the prophetess Miriam;—it is executed by Allston, and is a fine specimen of the poetry of painting. Miriam is represented as standing near the shore of the Red sea, with her hand stretched towards heaven. A solemn joy is seen in her countenance, and her upraised eyes are so transparent that they appear indeed as "windows of the soul." A glimpse of the Red sea is seen in rough billows that have thrown on the beach the wreck of human bodies and the harness of battle. The clouds cover a part of the horizon with an obscurity that makes the contrast greater in the clear part to which the eye of the prophetess is directed. ...
colored clouds, far over the waves, a...
that gleam on the waters.

But what is very striking in the p...
incidence in design with a poetic ...
same event in an unpublished fragm...
Bishop Heber, who died at Calcutta ...
It would almost seem as if the poet ha...
ing his model, or the painter the p...
neither of these men had opportunit...
other's works, and the similarity of ...
Miriam is placed by both, may have ...
relation which painting bears to poe...
fragment concludes in the following ...

"Oh, welcome came the morn, wher...
In trustless wonder, by the avenging ...
Oh, welcome came the cheerful morn...
The drifted wreck of Iran's pride bel...
The mangled limbs of man, the broke...
A few sad relics of a nation's war;
Alas, how few! Then, soft as Elim'...
The precious tears of new-born Free...
And he whose harden'd heart alike ...
The hours of bondage and the oppre...
The stubborn slave, by Hope's new ...
In faltering accents sobb'd his gratit...
Till, kindling into warmer zeal arou...
The virgin timbrel waked its silver s...
And in fierce joy, no more by doubt ...
The struggling spirit throbb'd in Mir...
She, with bare arms, and fixing on ...
The dark transparence of her lucid ...
Pour'd on the winds of heaven her w...
'Where now,' she sang, 'the tall Egy...
On's sunlike shield, and Iran's chari...
Above their ranks the whelming wa...
Shout, Israel! for the Lord hath triu...
And every pause between, as Miriam ...
From tribe to tribe the martial thund...
And loud and far the stormy chorus ...
'Shout, Israel! for the Lord hath tri...

FOR ZIO...

MAINE CONFEREN...

The Maine Conference closed a la...
ful session on Tuesday, the 10th inst...
There were ten preachers admitted o...
mitted, two superannuated, two sup...
two located. The nett increase of ...
the limits of the Conference, was 94...

STATIONS OF THE PREAC...

PORTLAND DISTRICT---David K...
Portland—Ephraim Wiley, *sup.*
Kennebunk Port—Aaron Sanderson...
Elliot—Charles Baker, Pascal P. M...
Shapleigh—Green G. Moore.
Buxton—Nathaniel Norris.
Scarborough and Gorham—Richard ...
Stephen Waterhouse.
Baldwin—Nathaniel P. Devereaux, ...
Gray—Silas Frink.
Poland—Benj. Burnham.
Waterford—Rishworth J. Ayer, Isa...
Bethel—Ebenezer F. Newell, Oren ...
Strong—Henry True, James Smith.
Livermore—David Copeland.
Fayette—Philip Ayer.
Readfield—John Atwell.
Monmouth—Moses Sanderson.
Winthrop—Stephen Lovell.
Durham—Jonas Weston, Caleb Fog...

KENNEBEC DISTRICT---David Hut...
Bath—William H. Norris.
Gardiner—Phineas Crandall.
Hallowell and Augusta—Sullivan Br...
Fairfield—Ezekiel Robinson.
Industry—Elisha Streeter, Martin W...
Norridgewock—Gorham Greely, Arie...
Exeter—Abraham Holway.
Unity—Oliver Beal.
Vassalborough—Benj. Jones, Elliot ...
Bryant.
Pittstown—Daniel Wentworth, Franc...
Bristol—To be supplied.
Georgetown—Peter Burgess.
Piscataquis—James Harrington.

PENOBSCOT DISTRICT---Eleazer W...
Union—Ezra Kellogg, John Lewis.
Thomaston and Belfast—Philip Mu...
Greely.
Vinalhaven—Job Pratt.
Frankfort---David Stimpson.
Hampden---Thomas Smith.
Bangor---Moses Hill.
Orrington---Wm. S. Douglass.
Bucksport---Joshua Hall.
Penobscot---James Jaques.
Columbia---Rufus C. Bailey.
Dennysville and Cooper---Heman N...
Stone.
Calais---Josiah Eaton, *sup.*
Wilder B. Mack transferred to the ...
ference.

Delegates to the General Con...

The following brethren were appoin...
to the next General Conference.
David Kilburn, Ephraim Wiley, ...
Stephen Lovell, Eleazer Wells, and ...
...on.
The next Conference to be holden ...
gust 14th, 1828.

From the Christian Advoca...

GENESEE CONFEREN...

This conference held its last session ...
Pa., commencing on the 14th ult. ...
presided.
Sixteen preachers were received ...
were admitted into full connexion; six ...
...; nine ordained elders; 'three loc...
...s Parkhurst, had died; five were ...
annuated; fourteen supernumerary.
Numbers in society this year
Last year
Increase this y...

STATIONS OF THE PREACHE...

ONTARIO DISTRICT---Abner Cha...
Lyons—Jonathan Huestis, Israel Cha...
Ontario—Richard Wright, Wm. J. K...
Geneva—Gideon Lanning.
Canandaigua—Seth Mattison.
Crooked Lake—Denison Smith, Jacob...
Ulysses—Rinaldo M. Everts, Alvin T...
Catharine—James Hall.
Seneca—Wm. Jones.
Lodi—Wm. Fowler, *sup.*
Penn Yan—John B. Alverson.

ONEIDA DISTRICT—Dan Barne...
Westmoreland—Jonathan Worthing, I...
Verona—Elias Bowen.
Camden—Geo. Harmon, John M. Snyd...
Redfield—Wm. White, Eli W. R. Alle...
Lowville—Fitch Reed.
New York Mills—Charles Giles.
Paris—John S. Mitchell.

the eye of the prophetess is directed. Under the leaden colored clouds, far over the waves, are spots of light that gleam on the waters.

But what is very striking in the painting is its coincidence in design with a poetic description of the same event in an unpublished fragment by the late Bishop Heber, who died at Calcutta a short time since. It would almost seem as if the poet had made the painting his model, or the painter the poetry. Probably neither of these men had opportunity to study each other's works, and the similarity of attitude, in which Miriam is placed by both, may have arisen from the relation which painting bears to poetry. The Bishop's fragment concludes in the following lines.

"Oh, welcome came the morn, where Israel stood,
In trustless wonder, by the avenging flood!
Oh, welcome came the cheerful morn, to show
The drifted wreck of Iran's pride below;
The mangled limbs of man, the broken car,
A few sad relics of a nation's war;
Alas, how few! Then, soft as Elim's well,
The precious tears of new-born Freedom fell—
And he whose harden'd heart alike had borne
The hours of bondage and the oppressor's scorn,
The stubborn slave, by Hope's new beams subdued,
In faltering accents sobb'd his gratitude.
Till, kindling into warmer zeal around,
The virgin timbrel waked its silver sound;
And in fierce joy, no more by doubt suppress'd,
The struggling spirit throbb'd in Miriam's breast,
She, with bare arms, and fixing on the sky
The dark transparence of her lucid eye,
Pour'd on the winds of heaven her wild sweet harmony,
'Where now,' she sang, 'the tall Egyptian spear?
On's sunlike shield, and Iran's chariot, where?
Above their ranks the whelming waters spread;
Shout, Israel! for the Lord hath triumphed!'
And every pause between, as Miriam sang,
From tribe to tribe the martial thunder rang;
And loud and far the stormy chorus spread,
'Shout, Israel! for the Lord hath triumphed!'"

FOR ZION'S HERALD.

MAINE CONFERENCE.

The Maine Conference closed a laborious and peaceful session on Tuesday, the 10th inst. at Portland.---There were ten preachers admitted on trial, one re-admitted, two superannuated, two supernumerary, and two located. The nett increase of members within the limits of the Conference, was 948.

STATIONS OF THE PREACHERS.

PORTLAND DISTRICT---David Kilburn, P. E.

Portland—Ephraim Wiley, *sup.*
Kennebunk Port—Aaron Sanderson, Ansel Gerrish.
Elliot—Charles Baker, Pascal P. Morrill.
Shapleigh—Green G. Moore.
Buxton—Nathaniel Norris.
Scarborough and Gorham—Richard E. Schermerhorn, Stephen Waterhouse.
Baldwin—Nathaniel P. Devereaux, Daniel Fuller.
Gray—Silas Frink.
Poland—Benj. Burnham.
Waterford—Rishworth J. Ayer, Isaac Moore.
Bethel—Ebenezer F. Newell, Oren Bent.
Strong—Henry True, James Smith.
Livermore—David Copeland.
Fayette—Philip Ayer.
Readfield—John Atwell.
Monmouth—Moses Sanderson.
Winthrop—Stephen Lovell.
Durham—Jonas Weston, Caleb Fogg.

KENNEBEC DISTRICT---David Hutchinson, P. E.

Bath—William H. Norris.
Gardiner—Phineas Crandall.
Hallowell and Augusta—Sullivan Bray.
Fairfield—Ezekiel Robinson.
Industry—Elisha Streeter, Martin Ward.
Norridgewock—Gorham Greely, Ariel Ward.
Exeter—Abraham Holway.
Unity—Oliver Beal.
Vassalborough—Benj. Jones, Elliot Fletcher, Benj. Bryant.
Pittstown—Daniel Wentworth, Francis Drew.
Bristol—To be supplied.
Georgetown—Peter Burgess.
Piscataquis—James Harrington.

PENOBSCOT DISTRICT---Eleazer Wells, P. E.

Union--Ezra Kellogg, John Lewis.
Thomaston and Belfast—Philip Munger, Greenleaf Greely.
Vinalhaven—Job Pratt.
Frankfort---David Stimpson.
Hampden---Thomas Smith.
Bangor---Moses Hill.
Orrington---Wm. S. Douglass.
Bucksport---Joshua Hall.
Penobscot---James Jaques.
Columbia---Rufus C. Bailey.
Dennysville and Cooper---Heman Nickerson, Jesse Stone.
Calais---Josiah Eaton, *sup.*

Wilder B. Mack transferred to the Pittsburgh Conference.

Delegates to the General Conference.

The following brethren were appointed as delegates to the next General Conference.

David Kilburn, Ephraim Wiley, Elisha Streeter, Stephen Lovell, Eleazer Wells, and Heman Nickerson.

The next Conference to be holden in Vienna, August 14th, 1828.

From the Christian Advocate and Journal.

GENESEE CONFERENCE.

This conference held its last session in Wilkesbarre, Pa., commencing on the 14th ult. Bishop George presided.

Sixteen preachers were received on trial; eight were admitted into full connexion; six ordained deacons; nine ordained elders; three located; one, Philetus Parkhurst, had died; five were returned superannuated; fourteen supernumerary.

Numbers in society this year	30,545
Last year	27,166
Increase this year	3,379

STATIONS OF THE PREACHERS.

ONTARIO DISTRICT—Abner Chase, P. E.

Lyons—Jonathan Huestis, Israel Chamberlain.
Ontario—Richard Wright, Wm. J. Kent.
Geneva—Gideon Lanning.
Canandaigua—Seth Mattison.
Crooked Lake—Denison Smith, Jacob Early.
Ulysses—Rinaldo M. Everts, Alvin Torrey.
Catharine—James Hall.
Seneca—Wm. Jones.
Ovid—Wm. Fowler, *sup.*
Penn Yan—John B. Alverson.

ONEIDA DISTRICT—Dan Barnes, P. E.

Westmoreland—Jonathan Worthing, Ira Fairbank.
Vernon—Elias Bowen.
Camden—Geo. Harmon, John M. Snyder.
Williamstown—Mattison Baker.
Steuben—Wm. White, Eli W. R. Allen.
Utica—Fitch Reed.
New York Mills—Charles Giles.
Paris—John S. Mitchell.
Litchfield—John H. Wallis, David Corey.
Otsego—Isaac Grant, Jesse Pomeroy.
Sharon—John Roper, Eleazer Whipple.
Herkimer—John Ercanbrack, Calvin Hawley.
New Stockbridge—Alexander Irvine.

CHENANGO DISTRICT—George Gary, P. E.

Auburn—Manley Tooker.
Scipio—John Kimberlin, Ira A. Pettis.
Victory—Anson Tuller, Benson Smith.
Cayuga—Wm. Cameron, Ralph Lanning.
Homer—Zenas Jones.
Cortland—Caleb Kendal.
Lebanon—Calvin N. Flint, Henry Holstead.
Chenango—Jas. Atwell.
Brookfield—Henry Ercanbrack.
Pompey—Orin Doolittle, Roswell Parker.
Cazenovia—John Dempster.
Fabius—Palmer Roberts, James P. Aylworth.
Marcellus--Geo. W. Dinsmore, Joseph Baker.
Weedsport—Wm. M. Willett.

BLACK RIVER DISTRICT—Nathaniel Salsbury, P. E.

Oswego—James B. Roach.
Salmon River—Charles Northrop.
Sandy Creek—James Brown, Elisha Wheeler.
Black River—Isaac Puffer, Isaac Stone.
Indiana River—Squire Chase, one to be supplied.
St. Lawrence—Andrew Prindle.
Ogdensburgh--William W. Rundle.
Malone—Jonathan M. Brooks, Luther Lee.
Potsdam--Benjamin G. Paddock, B. Dighton, G. Barney
Leray and Watertown--Gardner Baker, Lorenzo Edgerton.
Vincent--Seth Young.

SUSQUEHANNAH DISTRICT—Horace Agard, P. E.

Wyoming--Sophronious Stocking, Miles H. Gaylard.
Wilkesbarre--George Peck.
Canaan—John Sayre, Silas Comfort.
Bainbridge—Henry Peck, George Evans.
Broom--Philo Barbery, H. P. Barnes.
Ithica—Benj. Sabin, Robert Burch.
Caroline--James Kilsey, Gaylard Judd.
Owego--Joseph Castle.
Spencer—John Griffing, Joseph Towner.
Wyalusing--Hiram G. Warner, D. A. Shepherd.
Bridgewater—Joshua Rogers, Daniel Torrey.
Norwich—Josiah Kies.

GENESEE DISTRICT—Asa Abell, P. E.

Nunda—Parker Buell.
Prattsburgh—Cyrus Story, Sylvester Carey.
Bath—John Arnold, Levi B. Castle.
Newtown—Edmond O. Flyng.
Troopsburgh—Asa Orcott.
Genesee—B. Williams, M. Doud, P. F. Baker, *sup.*
Bloomfield--M. Seager, J. Hemmingway, G. Stoddard, *sup.*
Rochester—Zechariah Paddock.
Tioga--Mark Preston, Joseph Pearsoll.
Wellsborough—Benj. Shipman.
Norton's Mills—John Parker.

BUFFALO DISTRICT—Loring Grant, P. E.

Lewistown--Willier Hoag.
Buffalo and Black Rock--Glezen Fillmore.
Sweden—John Copeland, Joseph Atwood.
Perry—Chester V. Adgate, Henry F. Row.
Rushford—Elijah Boardman, Mifflin Harker.
Clarence—Reeder Smith.
Boston—Daniel Shepherdson, John Wiley.
Aurora--Philo Woodworth.
Elba and Batavia--John Cosart, Ira Bronson.
Ridgeway—Hiram May, Ephraim Herrick.
Warsaw--Morgan Sherman, Robert Parker.
Joseph Gardner without a station.
Timothy Goodwin without a station.

Delegates to the General Conference.

Delegates from the Genesee Annual Conference to the next General Conference:—

Loring Grant, Horace Agard, George Peck, Josiah Keyes, Robert Parker, Morgan Sherman, Edmond O. Flyng, Ralph Lanning, Isaac Grant, Zechariah Paddock, James Hall, Manley Tooker, Gideon Lanning, Seth Mattison, Israel Chamberlain, Geo. Harman, John Dempster, Jonathan Huestis.

ADDRESS OF THE GENESEE CONFERENCE TO THE PEOPLE OF THEIR CHARGE.

DEAR BRETHREN:—We have great cause for rejoicing in consideration of that goodness and grace which have been so freely poured on us during the past year. The conquests of the cross won by its unusual diffusion of light and glory, call loudly on us for thanksgiving and praise. To many of us the cries of penitent sinners and the shouts of new-born souls have been matters of daily and hourly observation; and no less than 3379 members have been added to this part of our Zion in the space of one year. To Him who died for us and hath washed us in his own blood, be all the glory.

What is a matter of equal, if not of greater encouragement is, (to the honor of God be it spoken,) we find our people, and, we humbly trust, ourselves also, making some advancement in that holiness without which no man shall see God. Our present sitting is peaceful and harmonious. We are soon to receive our appointments and be with you. And we devoutly pray, and desire you also to pray, that the great Head of the church may endow us with more than ordinary portions of his Spirit, that we may come to you in the fulness of the blessings of the gospel of Christ.

This is undoubtedly a day for moral and religious improvement, that exceeds, in most respects, any former period. Societies have been rising, and are still rising, in various forms and under different names, whose professed object is to promote peace and righteousness in the earth. Among these laudable associations, Sunday school societies hold a very distinguished rank; for the promotion of which, together with tract and missionary societies, we earnestly invite your particular attention. We feel it incumbent on us not only to urge on you the importance of forming and supporting Sabbath school societies throughout our circuits, but to unite and co-operate with you in an object so essential to the happiness of our children as well as yours. The happy influence which Sabbath schools have had, and are likely to have, on the children and youth of our land, is peculiarly ominous of glorious consequences, not only to our immediate offspring, but to generations yet unborn.

We trust you are sufficiently convinced of the necessity of forming Sunday school associations as auxiliary to the Sunday School Union of the Methodist Episcopal Church: in doing which you will appoint the most pious and active of our young people as teachers, and the more aged and experienced as superintendents and visiters, and collect into these nurseries of learning and religion all the children you can, and thus train them up for God and heaven. For full information of the principles of this institution, with the reasons for its establishment, we refer you to the constitution of the society and the address of managers, as published in No. 33. of the Christian Advocate and Journal, and also to farther information on this subject in the 34th, 36th, and 38th numbers of the same paper. "Next to Sunday school operations is the distribution of religious tracts. We have witnessed with pleasure the existence and extension of the tract society of the Methodist Episcopal Church. It has already distributed hundreds of thousands of these little messengers of peace, of instruction, and of reproof. The society being now connected with our book establishment, can, with the greatest facility, diffuse itself by means of auxiliaries and the benevolent exertions of individuals all over our country."

As "this is one of the cheapest, the most extensive, and, in many respects, the most effectual way, by which the hearts of all classes of men can be reached through the medium of the press," we hope that we shall find you ready and willing to enter directly into the spirit of the subject, and to put forth your hands in the formation of tract societies wherever practicable. See various accounts of the principles, constitution, and happy effects of the tract society of the Methodist Episcopal Church in the Christian Advocate and Journal.

Signed in behalf of the conference.

ENOCH GEORGE.

JONATHAN HUESTIS, *Sec.*

NOTICE

Is hereby given that the annual meeting of the Trustees of the New England Conference of the Methodist Episcopal Church, will be held on the second Wednesday of September next, at 9 o'clock, A. M. at No. 15, Friend-street, Boston.

By order of the Board,

T. MERRITT, *Sec'y.*

CAMP MEETING.

Mr. Editor,—For the information of those of our friends who contemplate attending the Camp meeting to be held on the Vineyard, the first of the ensuing month, I would observe that the ground selected for that purpose is situated on a beautiful peninsula making off into the Vineyard Sound nearly opposite the town of Falmouth, by the name of the West Chop, and is about 50 rods from the shore (or landing place) in a grove admirably calculated to answer all the purposes of the meeting. It is surrounded by quite an extensive wood on all sides. The West Chop forms the west side of Holmes' Hole harbor which affords a convenient place for anchorage of vessels near the shore. Extra exertions will be made to preserve the best order at the meeting.

JEREMIAH PEASE.

Edgartown, July 12, 1827.

TAKE NOTICE.

The Camp-meeting at Lunenburg will commence August 28th, instead of 25th as heretofore notified.

JOHN LINDSEY, *P. E.*

FOR ZION'S HERALD.

MATTER OF FACT.

Found dead in her place of residence on Sabbath evening, Mrs. ——— a woman aged about twenty-five. It appears she had been in the habits of intemperance until they had obtained a complete command over her. As the Sabbath is generally the drunkard's holyday, she appears to have doubled her diligence in pouring down the deadly poison, until overcome by its power, she fell and broke her neck. It is to be lamented that persons will make use of *rum* to their destruction. And what is still more lamentable, is, that so many who call themselves good citizens, if not Christians will persist in selling death—eternal death to their neighbors; especially on the Sabbath.

LITERARY AND SCIENTIFIC.

AUGUSTA COLLEGE.

The prospects of this College are more flattering at this time, than at any former period. It receives patronage from several different States; its local situation possesses many advantages: the progress of the students is in general satisfactory; and there remains no doubt of ultimate success. But several things are yet wanting, to render the Institution worthy of the character and patronage which it seems destined to receive. Among these, a philosophical and chymical apparatus, and an addition to the library, are indispensable; and it seems necessary that they should be provided as soon as practicable. The philosophical and chymical apparatus will be much wanted for the next session. And to avoid any embarrassment or derangement in the regular course of studies, Professor Durbin has agreed to make a tour to New York, Philadelphia, and Baltimore, during the approaching vacation, with the hope that our brethren and friends in those cities will cheerfully afford some assistance. He contemplates being in New York by the first of August; he will proceed from that to Philadelphia and Baltimore, and will visit any intermediate place, if he can be apprized by information sent to New York, or in any other way, that in visiting it, he will be assisted in the accomplishment of this design.

Our brethren and friends who may feel disposed to favor this object, and to display their liberality on the occasion, may rest assured, that whatever they bestow will be duly appreciated by the Trustees and Faculty of the Institution, and that the amount thus obtained will be carefully and scrupulously appropriated to promote the prosperity of an establishment whose plan and design are in accordance with the advice and direction of the General Conference.

For the information of any of our friends who may not have been acquainted with the nature, plan, and leading objects of this Institution, it may be proper here, to present to them some short extracts from the deed of trust, by which the lot and building are secured to the Trustees. The extracts are in the following words:—"Whereas, the Methodist Episcopal Church of the States of Ohio and Kentucky, have determined upon establishing a Seminary of Learning in the Western Country, to the support of which, the Annual Conferences of those States have pledged themselves, to use their utmost and undivided efforts, and the Commissioners appointed by those Conferences having fixed upon the town of Augusta as the seat of said Seminary,—the Legislature of Kentucky by an act, entitled, "an act to incorporate the Trustees of Augusta College, approved December the 7th, 1822," have incorporated a board of Trustees for the government of the said Institution, by the name and style of "the Trustees of Augusta College," a *majority* of which board of Trustees named in the said act of incorporation, are members of the Methodist Episcopal Church; in consideration of which facts, James Armstrong, of the town of Augusta aforesaid, in the County of Bracken and State of Kentucky, being a member of the aforesaid Church, and disposed to contribute towards the furtherance of their views in the establishment of said Seminary, hath heretofore given assurances of a contribution to the use of said College, and having himself furnished the lot hereinafter described, for that purpose, and with the aid of his friends of the Institution erected an edifice for the use of the Institution, in the full faith and confidence, that the said Institution, having been *created by*, and will ultimately be *endowed by* the members of the Methodist Church, will be permitted to remain under their control," &c.—"To have and to hold the said lot of land with the appurtenances, to them the said Trustees of the Augusta College, for the *sole and only* use and behoof of the said College, as an Institution of Learning established under the *patronage* of the *Methodist Episcopal Church* as *aforesaid*, and in the *full faith* and *confidence*, that the Board of Trustees, of said College shall at all times be composed of a *majority* of persons who are members of the Methodist Church," &c.

The charter granted by the Legislature is liberal in its character, and it is declared in it, that every part thereof shall be construed in a manner most liberal and favorable to the Institution and its founders. In its preamble, it recognises the Ohio and Kentucky Conferences as founders and patrons of the College, and the charter, with a subsequent amendment, confers on the Trustees and Faculty all the power and authority concerning the government of the Institution, the course of education, holding commencements, conferring degrees, &c. that belong to "*any similar Institution.*"

The price of boarding in Augusta, including washing, lodging, fire and candles, is one dollar and fifty cents per week; the price of tuition in the College classes is fifteen dollars for the year, and in the Preparatory Department twelve. The present number of students in both Departments, is about 130, and increasing. In behalf of the Faculty,

MARTIN RUTER.

Augusta, June 20, 1827.

GENERAL INTELLIGENCE.

FOREIGN.

London news of June 31st has been received at New York, by the Nimrod. The following are extracts from a Glasgow paper of the 2d June.

Much distress continues to prevail among the poor Irish. Seven bags of flour were taken from carts passing in the road, near Dublin, by a party of half starved wretches, consisting of about thirty men and seventy women and children. The bags were immediately ripped open, and the women and children filled their aprons, hats, &c. Some of the children began to eat it most ravenously.

Measures to regulate marriages in a better manner in Scotland, and to get rid of the disgraceful Gretna Green practices, have been suggested in the British House of Lords.

A St. Petersburg letter of May 12, stated, that a fleet of 18 sail (seven or eight of the line,) was fitted out at Cronstadt for the Mediterranean; and a French paper of the 19th of May, that two ships of the line, and five frigates were fitting at Brest. While some considered these as war preparations, others attributed them to nothing more than the execution of the policy of the two nations, like others, and to keep up squadrons of discipline and exercise, and to give frequent relief to their squadrons in service on foreign stations. The French, it is known, pay great attention to their navy, in the appropriations for the increase of which the government is very liberal; and that they have on several foreign stations larger squadrons than any other nation, the English not excepted.

Portugal.—The last accounts from Portugal represented the Princess Regent as quite out of danger, and the country in a state of quiet, if we except the conjectures and surmises caused among some of the inhabitants of the capital by the sudden death of Senhor Aguiar, He was the only representative of the Emperor of Brazil at the court of Lisbon, and a strong friend of the Constitution. The circumstances of his decease were so singular, as to excite reports of his having been poisoned.

The London Courier states explicitly that no measures have been taken to withdraw the troops from Portugal.

The Greeks.—The Union of all the Greek Deputies of the two Assemblies, took place at Damala on the 8th of April. Their first act was to approve the commission given to Lord Cochrane as High Admiral. He attended on the following day and took the oath. The appointment of Count John Capo D'Istria, President of the Greek Republic for five years, was expected to take place immediately. A resolution, appointing General Church to the chief command of the army, was under consideration, and met with some opposition.

DOMESTIC.

BISHOP HEDDING.

We have the satisfaction to announce to our readers that, by the extraordinary blessing of God on medical assistance obtained in Portland, the Bishop's health is much improved, and the prospect is that he will soon be restored to his accustomed activity in the cause of the church.

HARTFORD, July 9.

Death by Lightning.---During the thunder storm on Thursday last, Mr. Henry Miller, son of Mr Ebenezer Miller, of Northington, was killed by lightning.---The deceased was about 17 years of age; he was at work in the field when the storm came on, and took shelter under a tree which was struck. The liability of trees to be struck by lightning, should serve as a caution against the common practice of resorting to them for shelter during a thunder storm.---*Courant.*

MOBILE, June 13.

Blacks.---A nest of runaway negroes was discovered last week in the fork of the Alabama and Tombeckbe rivers, by a party from the upper end of Mobile county, consisting of Messrs. Dupree, Joseph Johnson, Jno. Johnson, Rain, Reaves, and some others. The negroes were attacked, and, after a very severe action, they were conquered. Three negroes were shot, viz: Bast, Hector, and Hal; several were taken prisoners, and others escaped. They had two cabins, and were about to build a fort. The encampment is probably broken up entirely. Some of these negroes have been runaways several years, and have committed many depredations on the neighboring plantations. They fought desperately, but do not appear to have hurt the whites. We have only time at present to give the above.

ST. LOUIS, (Miss.) June 14.

We are informed by a gentleman recently arrived from St. Peters, of a most bloody affair that took place a few days before he left. A party of Chippewa Indians, with their families, had encamped under the walls of Fort Snelling, when they were approached in a treacherous manner, and fired on by a party of Sioux, by which eight of the Chippewas were wounded---three mortally. A detachment was immediately ordered out from the fort by Col. Snelling, which succeeded in bringing back a number of the Sioux as hostages, four of whom were delivered to the Chippewas, who, after shooting them, cut and mangled the bodies in the most brutal manner.

Notice.---In the month of June, 1826, a man was found on the shore of Black Lake, in the township of Ireland, Lower Canada, seventy-five miles south-west of Quebec, who was supposed to have been murdered early in the month of May preceding, by a company of Indians, who frequented that place for the purpose of hunting. Accordingly they were apprehended and confined in Quebec jail, and one of them confessed the crime laid to their charge; and acknowledged that there were two murdered, and that one of the bodies was sunk in Black Lake. On examination the Grand Jury found a bill against the Indians for the murder; but as the men's names could not be ascertained, their trial is put by until the 20th of Sept. next. It is requested, therefore, if any person or persons have been missing from any of the Eastern States, that the friends or relatives, or any other individual, would forward a correct account of their names, and send the same to the police officer at Quebec, or to Daniel Thomas, Esq. Stanstead, between this and the time of Court sitting.---*North Star.*

Melbourn, June 17, 1827.

BOSTON PRICES CURRENT.

CORRECTED MONTHLY FROM THE AMERICAN TRAVELLER.

FOREIGN PRODUCTIONS.

COFFEE—6 mos. (duty 5 cts. per lb.)			
Porto Rico,	14 a 15	Java,	15½ a 17
Havana,	13 a 14	St. Domingo,	13½ a 14
Brazil,	15	Triage,	10 a 12
Mocha,	24 a 31½		
COCOA—100 lbs. (duty 2 cts. per lb.)			
Caraccas	23 a 28	Surinam,	11½ a 12
Cayenne,	11 a 12½	Island,	8 a 9½
DYE-STUFFS AND WOODS.			
Logwood, Campe.	31 a 33	Indigo, Ben.	1,90 a 2,80
" St. Dom.	23 a 25	Manilla,	1,75 a 2,00
" Honduras,	23 a 25	Spanish,	1½ a 2
Camwood,	55 a 56	Guitam. Flor.	2,00 a 2,25
Nicaragua,	28 a 30	Sobres,	1,37 a 1,85
Hache,	65 a 70	Cortes,	nominal
Braziletto,	30 a 35	Sumac,	85 a 88
Fustic,	22 a 25	Madder, Dutch,	17 a 18
Lignumvitæ,	16	Cochineal,	34 a —
Sapan wood	71½ per ton.		
FRUITS, (various duties)			
Oranges,	scarce	Lemons,	1 a 3
Figs, Turkey,	9 a 10	Raisins, bunch,	2,87 a 3
" drums,	9 a 10	" bloom,	2,55 a 2,60
Filberts,	5 a 5½	" Muscatel,	2,60 a 2,70
Almonds, Jordan,	— a 25	" Caraburna,	7 a 7½
Raisins, Malaga,	8 a 8½	Currants,	10 a 12
IRON, (duty 90 cts. cwt.)			
Old Sable, PSI,	107 a 110	English, round,	93 a —
" FAD,	93 a 94	" flat and square,	90 a 95
New Sable,	95 a —	" sheet, per lb.	9 a 11
Swedes, com. ass.	94 a 95	Russia, "	13 a 14
" extra sizes,	95 a 1,15		
MOLASSES, (duty 5 cts. per gall.)			
Cuba, tart,	28 a 29	Surinam,	31½ a 32½
" sweet,	30½ a —	English Island,	31 a 31½
Mart. and Guad.	31½ a 32½	Retailing,	31½ a 32½
Demarara,	31½ a 32½		
NAILS, (per lb.)			
3d. cut,	7½ a —	Assorted, above 4d.	6 a 6½
4d. cut,	6½ a 7		
NAIL RODS, (per lb.)			5½ a 6
OILS, (duty 30 per cent.)			
Florence, 30 fl.	6 a 6½	Olive, cask,	85 a 100
French, 12 bot.	4 a 4½	Sperm. Winter,	70 a 75
Palm,	7½ a —	Linseed,	80 a 90
SPICES.			
Cassia, in mats,	25 a 26	Cinnamon,	1,25 a 1,50
" in boxes,	26 a 28	Cloves,	58 a 61
Ginger, race,	8 a 9	Mace,	1,35 a 1,40
" ground,	7 a 8	Nutmegs,	1,35 a 1,40
Pepper,	15 a 15½	Pimento,	23½ a 24
STEEL, lb.			
English blistered,	15 a —	Halbach	13 a —
N. and S.'s Cast,	20 a —	Swedish, tub,	5½ a 6
Hassenclever,	12½ a —	Bar. per 2210 lbs.	115 a 120
SUGARS.			
Havana white,	11½ a 14	Manilla,	9½ a 9½
" brown,	10 a —	Canton white,	12 a 12½
Muscovado,	7½ a 9	Bengal white,	10
Loaf,	17 a 18	Bastard white,	12 a 13
Lump,	15 a 15½	" brown,	10½ a 11½
Trinidad, brown,	9½ a 10	Facings,	12½ a —
" white,	12 a 14	Sugar House,	11 a 12
Brazil white,	11 a 12	Porto Rico,	7 a 8½
" brown,	8 a 9½		
SALT, (duty 20 cts. 26 bush.)			
St. Ubes,	3½ a —	Turks Island,	4 a —
Liverpool, coarse,	3½ a —	Isle of May,	4½ a —
Cadiz,	3½ a —	Lisbon,	3½ a —
SALT PETRE.			
Crude,	5½ a 6	Refined,	7½ a —
TEAS, (various duties.)			
Gun Powder	1,17 a 1,30	Souchong,	50 a 56
Imperial,	1,17 a 1,30	Bohea,	29 a 30
Hyson,	95 a 11 2	Young Hyson,	75 a 98
Hyson Skin,	55 a 56		
WINES, (various duties.)			
Catalonia,	44 a 46	Malaga, dry,	51 a 60
Sicily Madeira,	1,06 a 1,12	" sweet,	54 a 60
in qr. casks;	1,12 a 1,16	Canary,	98 a 100
WOOL, (imported.)			
Smyrna,	16 a 20	Unwashed,	8½ a 12
Spanish washed,	40 a 75		

DOMESTIC PRODUCTIONS.

BUTTER,			10 a 17
COTTON.			
Upland & Ala.	9 a 11	New Orleans,	10 a 15
Sea Island,	18 a 22		
CANDLES.			
Mould, 13 a 13½	Dipped, 12½ a —	Sperm,	31 a —
CHEESE.			
Skimmed,	2½ a 3½	New Milk,	7 a 9
FISH, (per 112 lbs.)			
Cod, G. Bank,	2½ a 2,62	Bay Chaleur,	3,50 a —
Store,	— a —	Lab. com.	3,50 a —
Pollock,	1,87 a 2	Mackerel, No. 1,	5 a 5½
Herring scale,	80 a 90	" No. 2,	4½ a 4,62
No. 1,	65 a 75	" No. 3,	2¾ a —
No. 2,	55 a 65		
FLOUR.			
Baltimore,	5½ a —	Canal, new,	5 a —
Wharf, new,	5 a —	Genesee, new,	4¾ a 5
Susquehannah,	5 a —	Alexandria,	5 a 5½
Richmond, C.M.	5⅛ a —	Philadelphia, new,	5 a —
GRAIN.			
Corn, Northern.	58 a 60	Oats,	40 a 42
Southern,	51 a 52	Barley, per bush.	75 a 80
Rye,	75 a —		
HOPS,			12 a 14
LIME, Thomaston,			90 a —
LUMBER, (per 1000—cash.)			
Merchantable Boards,		Kennebec,	12 a 14
		Saco,	9½
		Bangor,	20 a 21
		Machias,	18 a 19
		Quoddy,	20 a 29
Sheathing Boards,	10	Hemlock joist & plank,	7 a 8
Laths, split 1, sawed,	1¼	Spruce Joist,	10
Ton Timber,	4 a 4½	Shingles,	2 a 3½
Pine Ranging,	3½ a 4	Clapboards, com.	8 a 12
		" best,	18 a 20
OILS.			
Winter Sperm.	70 a 75	Summer,	68 a 70
RICE. Carolina,			2¾ a 3⅜
TOBACCO.			
Manufactured, Rich.	7 a 13	Ken. selected,	6½
Ken.	6 a 10	Bull's Eye.	3½ a 4¼
Virginia Leaf,	5 a 8	St. Domingo,	12 a 30
Kentucky do.	4½ a 6	Cuba,	20 a 30
TALLOW,			9 a 10
WOOL, American.			
Full Blooded,	40 a 50	Lambs, pulled,	35 a 40
Cross,	28 a 35	" spin'g, 1st sort,	32 a 35
Hatting Wool.	35 a 40	" 2d.	25 a —

MARRIED,

In this city, Rev. Benjamin Dorr, of Lansingburg, N. Y. to Miss Esther K. Odin, daughter of John Odin, Esq: Mr. William Rayner, to Miss Susan Clark: capt. Benjamin S. Rudick, of Eden, Me. to Miss Alice F. Webber.

In Salem, Rev. George Leonard, pastor of the First Baptist church, to Miss Abigail, daughter of the late Rev. E. Nelson, of Malden.

In Saugus, by Rev. Aaron Josselyn, Mr. Nathl. N. Mansfield, to Miss Eliza Dampney.

At Port Sidney, New South Wales, in Dec. last, Mr. Timothy G. Pitman, of this city, to Miss Eliza Foster, of the former place.

DIED,

In this city, after a short illness, Mr. William Bangs, aged 32 years: Mrs. Cynthia Caten, aged 46: Mr. Frederick Davis 34: widow Amey Bright, 79: Mrs. Ann, wife of Mr Cornelius Johnson, 34: Mr Asa Carter, 52: Miss Ann Kuhn, 36: Rosanna Duffey 45: Thomas McKeachie, 52: Mr. Nichols, from Rhode Island, 33.

In the Almshouse, at Milton, Miss Hannah Harvey, aged 102 years.

In Dorchester, Mr. Samuel Fulsom, of South Boston, aged about 19.

In Greene, Me. 18th ult. Mrs. Ann Crossman, wife of Capt. Daniel Crossman, aged 42.

In Scituate, Ms. on the 12th inst. Mrs. Hannah, consort of Mr. Timothy Foster, in the 54th year of her age.

In Marlborough, Ms. on the 9th inst. Mrs. Sally Goodnow, wife of Mr Silas G. aged 37.

In Stow, Mrs Rebecca Wolcott, aged 91 years, formerly of Bolton.

In Camden, Mrs. Experience Gregory, aged 92.

In Cincinnati, Ohio, Mr. Thomas B. Barrett, formerly of Boston, aged 22.

At sea, 14th ult. on board brig Mary & Eliza, Mr. William Low, of Boston, aged 22.

Lost from ship New England, at the Balize, 4th ult. Mr. Henry Pierce, son of Mr. Jona. P. of Boston.

Drowned at Henniker, N. H. while bathing, Mr. Henry E. Thorndike, formerly of Boston.

At sea, killed in the act of taking a whale, Mr Paul Bunker, of Nantucket, aged 26, mate of ship Peruvian.—Also from same cause, Mr. David Starbuck, 2d, aged 29, mate of ship Washington.

SHIP NEWS.

PORT OF BOSTON.

ARRIVALS AND CLEARANCES.

TUESDAY, July 10—*Arrived*, brig Sabra, Reed, New Orleans: sloop Rapid, Wheeler, New York. At Quarantine, brig Index, Baker, Maranham.——*Cleared*, brigs Apollo, Myrick, Surinam: Wave, Killey, New York: Maine, Blake, Charleston.

WEDNESDAY, July 11—*Arrived*, ship Columbia, Cook, Bangor, Wales: bark Leopard, Woodberry, Rochelle: brig Ann Maria, Jordan, Alexandria: sch. Greek, Baltimore. At Quarantine, sch. Emily Cook, Cook, St. Croix. —*Cleared*, brig Edward, Bradford, Liverpool: schs. Swan, Allen, St. Andrews: Hawk, Tyler, do.: Sun, Nickerson, New York.

THURSDAY, July 12—*Arrived*, ships Houqua, Dumaresq, Canton: Watchman, Nason, Liverpool: brigs Kremlin, Wood, do.: Lydia, Copeland, Lisbon: schs. Juliet, Bowley, Quebec: Lion, Patterson, Portland: Romeo, Homer, New Orleans and Balize. At Quarantine, brig Criterion, Davis, Havana.——*Cleared*, brigs George Henry, Crafts, Halifax: Comet, Davis, New Orleans.

FRIDAY, July 13—*Arrived*, bark Pallas, Duxbury: schs. Mentor, Mason, Newbern, N. C.: Harriet, Pratt, Wilmington, N. C.: Hero, Bragdon, Fredericksburg: Turk, Howes, New York. At Quarantine, brig Commerce, Crosby, Surinam: sch. Alert, Cook, Rum Key.——*Cleared*, brig Swiftshore, Atwood, Baltimore: Dolly, Champlin, Warren, R. I.: sch. Lovely Hope Loring, Philadelphia.

POETS' DEPARTMENT.

The following is a beautiful sample of the pathos, patriotism and tact, of the modern German muses:

THE FATHER LAND.

From the German Song, "*Wo ist der Teustche Vaterland?*"

Where is the German's father-land?—
'Tis not beside the Rhine—
'Tis not where, through its golden sand,
Old Elbe, thy billows shine:
Where freemen meet with heart and hand,
There is the German's father-land.

'Tis not Bavaria, in thy dells,
Though there the stag-hounds spring,
And round thy mountain's rocky cells,
The eagle sweeps the wing;
Not in thy vales, by zephyrs fann'd,
The German finds his father-land.

'Tis not upon the Styrian hill,
Nor in the Styrian mine,
Though gushes there the silver rill,
Though there the emeralds shine;
Better than those the wildest strand
For freedom and our father-land!

'Tis not in Prussia's kingly walls,
Nor Dresden, in thy bowers,
A slave's a slave in pictur'd halls,
And chain'd, though chain'd in flowers.
'Tis where no sabre gives command,
The German seeks his father-land.

'Tis not, thou glorious king of streams,
Dark Danube, by thy wave—
Thou nurse of Freedom's waking dreams—
Thou death-bed of the slave;
In vain the slaughter'd Turkish band,
Thou bathest not our father-land.

'Tis not within thy vales, wild Hartz,
Nor in thy hill, Tyrol,
The freeman from thy soil departs,
No more the land of soul;
Far, far from thee he takes his stand,
And weeps old Freedom's father-land.

The following lines, illustrative of the awful calamity which took place in the notch of the White Hills in New Hampshire, were written by a Mr. W. G. Crosby, and are found in a volume of poems lately published by Messrs True & Green, Boston, entitled "Illustrations of the Athenæum Gallery."

How sweetly 'neath the pale moonlight,
That slumbers on the woodland height,
Yon little cot appears:—scarce seen
Amid the twining evergreen,
That fondly clings around its form,
To shield it from the midnight storm.
Poor trembler, I have seen like thee,
Fond woman in her constancy,
E'en when the sterniest hour came on,
Cling closer to the much loved one,
Nor dream till every tie was parted,
That all within was hollow-hearted.
Yon little cot looks wondrous fair,
But yet no taper glimmers there!
—Say whither are its dwellers gone?
Bird of the mountain, thou alone,
Saw by the lightning from on high,
The mountain torrent rushing by,
Beheld upon its wild-wave borne
The tall pine from the hill top torn:—
Amid its roar thine ear alone,
Heard the shrill shriek—the dying groan,
The prayer that struggled to be free,
Breathed forth in life's last agony!
In vain,—no angel form was there,
The wild wave drown'd the sufferer's prayer:
Far down the rocky glen they sped,
The mountain spirits, shriek'd and fled!

'Twas morning: and the glorious sun
Shone on the work, which death had done,
On shatter'd cliff, and broken branch,
The ruin of the avalanche!
And there lay one, upon whose brow,
Age had not shed its wintry snow,
The fragment in whose clench'd hand, told
How firm on life had been his hold,
While the curl'd lip—the uprais'd eye
Told all a *father's agony!*
And there, beside the torrent's path,
Lay one, whose arms still closely press'd
An *infant* to her frozen breast:—
The kiss upon its pale cheek seal'd
A *mother's quenchless love* reveal'd.
Sire, mother, offspring, all were there—
Not one had 'scap'd the conqueror's snare,
Not *one* was left to weep alone—
The dwellers on the hills were gone.
The wild bird soaring far on high,
Beheld them with averted eye;
The forest prowler as he pass'd,
Look'd down upon the rich repast,
But dar'd not banquet;—'twas a spell,
Which bound them in that lonely dell.
And there they slept—so peacefully,
That the lone pilgrim passing by
Had deem'd them of some brighter sphere,
Condemn'd awhile to linger here,
Whose pure eyes sickening at the sight
Of sin and sorrow's withering blight,
Had sought in tears that silent glen,
And slumber'd, ne'er to wake again.
And there they found them—stranger hands
Bore them to where yon cottage stands,
And there one summer evening's close
They left them to their last repose.

Such the brief page, thy story fills,
Thou lonely *cottage of the hills!*
E'en while I gaze, night's dusky shade
Is gathering—as the moonbeams fade.
Around thy walls, they faintly play,
They tremble—gleam—then flit away;—
They fade—they vanish down the dell,
Lone cottage of the hills, farewell!

MINISTERS' DEPARTMENT.

On the duty of ministers to promote the circulation of religious publications.—The value of the *press* as an instrument of disseminating religious information, of raising the tone and extending the influence of piety, and of rousing to action the energies of the Christian public in the benevolent enterprises of the day, is now, to a very general extent, correctly estimated. And perhaps in no other way can this agency be brought to bear so effectually on the public mind, as by sending forth a weekly sheet in the popular and inviting form of a newspaper.

But to make the most of this agency, it is necessary that the paper have sufficient patronage, have ample pecuniary support, have an extended circulation, have many readers. How shall these be secured? On whom, primarily, does it depend to give extent and energy to the influence of a religious newspaper? The answer is plain—*on the ministers of the gospel.* It is expected of them—it is their duty—it belongs to the labors and responsibilities of their *office,* to take the lead in all measures and movements for the welfare of Zion. From them patronage must be sought. I mean not simply the patronage of taking, reading and paying for the paper themselves—though this is one part of it—but the patronage of their influence in procuring its circulation among the people of their charge, and of their pens in contributing to its columns.

There are some ministers who fear, that if they press on their people the duty of patronising a religious paper, or of contributing to objects of general benevolence, they shall lose something of their own support. Be it so; a minister had better *starve* than neglect to make exertions for sustaining benevolent institutions and for "the furtherance of the gospel." But it is not so.—A thousand facts, as well as the nature of the case, go to prove that it is not so. Who are the men that contribute, according to their means, most cheerfully and amply for the maintenance of religious institutions in their own parish? They are those who are most interested in the religious intelligence of the day—who take and read religious publications—who contribute to domestic and foreign missions, and who pour their charities into the channels of general benevolence. Look over our towns and churches and you will find this a general rule. There may, indeed, be exceptions in the case of particular individuals. But exceptions are few. He will do most, according to his means, to support the gospel at home, who does most, according to the same means, to send the gospel abroad. This is a fact that defies contradiction.

But a minister, in his exertions to diffuse religious information and to raise a spirit of general benevolence among his people, ought to have a higher motive than his own private interest,—and wo to him if he has not! He should determine, leaning on the strength of Christ, that he will do all he can to promote the interests of religion both at home and abroad. And if a spirit of genuine piety and the permanency of religious institutions at *home,* may be increased by those exertions which are made to send the gospel *abroad,* then a minister is bound to make such exertions *for the benefit of his own people,* as well as for the good of those who are destitute of religious privileges. That such is the tendency of earnest efforts to support the benevolent enterprises of the day, many ministers, on the strength of their own experience, are willing to testify. And no one sustaining the sacred office has a right to deny the truth of this till he has faithfully made the experiment, nor till he has proved the declaration of Scripture incorrect, "He that watereth shall be watered also himself."

Therfore, brethren, in compassion to the people of our own charge—in compassion for the dwellers on our mountains and in our valleys, who are destitute of religious privileges—in compassion towards the pagan who sitteth in the region and shadow of death, let us endeavor to pour into the bosoms of our respective congregations a spirit of general benevolence. Let us press them to patronize the religious publications of the day. Let us urge them to contribute of their substance liberally to supply the destitute within our borders with the means of grace, to send the Bible and missionaries to the heathen, and to give life and energy to every enterprise of Christian benevolence. And in all these things let us be careful to "show ourselves *patterns* of good works," contributing more liberally, according to our means, than our people. And for our encouragement let us rest assured that if we labor and toil and give to promote the cause of Jesus Christ, he will take care of us and of our families.—*Vt. Chron.*

PARENTS' DEPARTMENT.

A FATHER'S DYING ADVICE.

The religion of Jesus Christ is a religion of love.—Wherever its power is felt, it produces an earnest solicitude for the best interests of mankind. But, perhaps, the genuine influence of Christian love is never more strikingly displayed than when the soul is about to bid a last farewell to the world and every earthly friend, and exchange its house of clay for the mansions of glory and bliss. If the expiring Christian be a parent, what an interesting moment is that, when his children meet around his bed to hear his last commands, and receive the final blessing from his lips!—How solemn is the scene! How serious, how important, how worthy of attention, is every word uttered on the brink of eternity! Who can receive unmoved the last embrace, or resist the forcible entreaties of a dying parent's love!

Such are the reflections naturally raised by a perusal of the following little narrative; which affords a proof and illustration of the fact, that the religion of Jesus is love, and where its power is felt, it produces love in the hearts of men, whatever be their country or their color.

In the Island of St. Thomas, in the West Indies, there lived a negro named Cornelius: he was brought to a knowledge of the truth when young, and soon began to preach to his countrymen. Endowed with considerable talents, he was able to speak and write several languages. For many years he was a slave. He first purchased the freedom of his wife, and then labored hard to gain his own liberty; which at last he effected, after much entreaty, and the payment of a considerable sum. By degrees, he was also enabled to purchase the liberty of his six children. His gifts for preaching were good; and remarkably acceptable, not only to the negroes, but to many of the white people. When death approached, he sent for his family. His children and grand children assembled round the bed of their sick parent: he summoned up all his strength, sat up in his bed, uncovered his venerable head, adorned with locks as white as snow, and thus addressed them:—

"I rejoice exceedingly, my dearly beloved children, to see you together once more before my departure; for I believe that my Lord and Saviour will soon come, and take your father to himself. You know, my dear children, what my chief concern has been respecting you, as long as I have been with you; how frequently I have exhorted you, with tears, not to neglect the day of grace, but to surrender yourselves, soul and body, to your God and Redeemer; to follow Him faithfully. Sometimes I have dealt strictly with you in matters, which I believed would bring harm to your souls, and grieve the Spirit of God; and I have exerted my paternal authority to prevent mischief; but it was all done out of love to you. However, it may have happened, that I have sometimes been too severe: If this has been the case, I beg you, my dear children, to forgive me; O forgive your poor dying father!"

Here he was obliged to stop, most of the children weeping and sobbing aloud. At length one of the daughters, recovering herself, said, "We, dear father, we alone have cause to ask forgiveness; for we have been disobedient children." The rest joined in the same confession. The father then continued, "Well, my dear children, if you all have forgiven me, then attend to my last wish and dying request. Love one another; do not suffer any quarrels and disputes to arise after my decease. No, my children," raising his voice, "love one another cordially; let each strive to show proofs of affection to his brother or sister; nor suffer yourselves to be tempted by any thing to become proud; for by that you may even miss of your souls' salvation; but pray our Saviour to grant you lowly minds and humble hearts. If you follow this advice of your dying father, my joy will be complete, when I shall once more see you in eternal bliss, and be able to say to our Saviour, 'Here, Lord, is thy poor and unworthy Cornelius, and the children thou hast given him.' I am sure our Saviour will not forsake you, and I beseech you, do not forsake Him."

His two sons, and four daughters, are employed as assistants in the Moravian mission. By them he lived to see twelve grand children and five great grand children. He died at the age of eighty-four, and was attended to the grave by a very large company of negro brethren and sisters, who, being all dressed in white, walked in solemn procession to the burial-ground at New Hernhutt.

When all the dear delights of life
Fast vanish from my view,—
When soft a mother's, father's lips,
Pronounce a last adieu,—
O thou great Fount of Love supreme,
Whose smile can scatter gloom,
Shine through the solemn, deep'ning shade,
Which hovers round the tomb.

Place thine eternal gentle arms
Beneath my shatter'd frame,
And in the moment of distress
Soft echo Jesus' name.

May a sweet beam of cheerful hope
Illume life's parting ray,
'Till, as I lean upon thy breast,
I breathe it all away.

LADIES' DEPARTMENT.

THE PIOUS SISTERS.

When Dr. Colman was in England, he frequently visited in the family of Mr. Singer, the father of Philomela, (Miss Elizabeth Singer, afterwards Mrs. Rowe.) Mr. Singer told the Doctor that his deceased wife was every way superior to Philomela, in knowledge, wisdom, and grace; and that he had buried a younger daughter, who was her equal in knowledge, and superior in grace. The following account of this daughter Dr. C. received from Philomela's own mouth. "My sister, (said she,) was a year or two younger than I, and her affection, as well as her wit, was quicker. I seemed, however, to myself, to think more thoroughly. She desired ever to be with me, and I wanted to be more by myself.

"We often retired by consent, each to her chamber, to compose, and then to compare what we had written. She always exceeded me in the number of lines; but mine, I think, were more correct. She exceeded me much in the fondness of love; but never in the truth and strength of it. She was jealous of me, that my love was not equal to hers, and invented an hundred ways to try me; many of which I thought childish, and weak, and therefore sometimes rather reproved than complied with them. This gave her grief, and I would find her in tears, which I could not put a stop to, but by the tenderest words and embraces. We lived years together as happy as children could be in each other. We lived religiously together. We took care of one another's souls, and had our constant hours of retirement and devotion. We were daily speaking to one another of the things of God, his being, perfections, and works; the wonders of creation and providence; the mysteries of redemption and grace. My father, in his widowhood, took great delight in us, and cherished our love to God and one another; but, like good Jacob, was fondest of the youngest, admiring all that she said or did: And in her death he was to be tried. But it was I that was taken sick, to a very dangerous degree. When my physicians were giving me over, my sister came to me, drowned in tears, and earnestly kissing me, besought me to tell her whether I was, through grace, prepared to die: Whether my interest in Christ and title to heaven were comfortable and clear to me: For she was afraid I would die; and she could not part with me, only to go to Christ, which was far better. I looked earnestly on her, and said, Why, sister, do you think me dangerous? I must confess to you, my distress would be great, on the account of my soul, if I thought my dying hour was now coming on; for I have not that full assurance of my interest in Christ, which I have always begged of God I might have, before He should call me hence. No sooner had she heard me say this, than she fell, as in an agony, on her knees by my bed, and, in a manner inexpressible for fervor and humility, she begged of God, that if her father must have the grief of burying one of his children, it might be her; for, through His free grace, and to the glory of it, she could humbly profess, before him, her assured hope of her interest in His everlasting mercy, through Jesus Christ: wherefore she could gladly and joyfully surrender herself to die, if it might please God to grant her sister a further space wherein to make her calling and election sure. Having prayed thus, in a transport which was surprising and astonishing to me, she kissed me, and left the room, without giving me time or power to answer her a word. And what is almost incredible to relate, from that moment I grew better and recovered, but she took her bed and died within a few days. Conceive, if you can, how I was astonished by this event of Providence, and overwhelmed with sorrow; and my father with me. The load of grief upon me confined me to my chamber for more than six weeks. My chief work was to consider the mind of God, in this his mercy to me; that I might make it evident to myself, that, indeed, in love to my soul He had delivered me from the pit of corruption. I set myself to comfort my father what I could, and that was his care for me. We durst not be inconsolable under a bereavement so circumstanced; yet my mourning is always returning with the remembrance of a love stronger than death, and bright, like the Seraphim, those flames of love and devotion."—*Life of Dr. Colman.*

YOUTHS' DEPARTMENT.

From the New York Child's Magazine.

LITTLE GEORGE, THE WIDOW, AND THE INVALID.

Whoever has been acquainted with the Boston Faneuil Hall market, for these last twenty years, must have noticed a hale and healthy looking woman, who daily takes her stand in front of the same, with her beer, apples, cakes, nuts, &c.; from the sale of which she supports herself and family. This woman, who is a widow, loves God, and is a worthy member of the church of Christ.

In August, 1825, a little boy, named George, approached the widow's table, leading, a poor, decrepit, sick young man, who was indeed an object of pity, and almost destitute of clothes. George desired the widow to feed him with beer and cakes, for which he paid her willingly.

"George," said she, "where did you get money to use so freely?"

"Why," said George, "this money my father gave me to buy nuts with. But as I was coming up to your table, I met this poor young man, and seeing him in tears, I asked him what was the matter with him; and he told me he was sick and in distress; a great many miles from home; and that he had nothing to eat. So I thought I would buy something for him, and go without the nuts: for I knew my father would approve of it; and besides, I have been taught in the Sabbath school, to 'do good unto all men,' Gal. vi. 10; and our blessed Saviour says, 'Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, shall in no wise lose his reward.'" Matt. x. 42.

"Blessed child," said the widow, "and blessed is the mother who bare thee. May thy young heart ever be open to relieve the wants of suffering humanity; and may that Saviour, whose precepts you follow, always have you in his holy care and keeping."

"But," said she, addressing herself to the poor invalid, "you are indeed in a wretched and forlorn condition; what can I do for you?"

"The Lord bless you for your kindness, madam," said the poor young man; "I am indeed a stranger, and naked, and sick, and hungry. But I fare better than my Lord and Master did when he was on this earth. He had not where to lay his head. And moreover, He suffered a cruel death by the hands of wicked men. But I know that He lives again in heaven, and that He hears the prayers of all who put their trust in Him. And it is He that hath sent this little boy to bring me food to eat."

The widow's heart was touched with pity; and she said within herself, "I am a lone widow, and have naught on which to depend for support, except the blessing of God on my own industry. But He has promised me bread and water, and hitherto it has been sure. I will, therefore, relieve the sufferings of this poor creature, who bears the impress of my Saviour's image. And should I ever come to want, that which I now give will He pay me again." Prov. xix. 17.—She then caused his vile raiment to be changed for decent apparel; and gave him a comfortable lodging, until he was able to procure a passage home to his friends.

Now, my young readers, what do you think will be done to little George and the good widow, if they continue in these acts of kindness until they die? What will our Saviour say to them, in that great day, when He shall "sit upon the throne of His glory, and before Him shall be gathered all nations," to be judged according to the deeds done in the body? Take your Bible, turn to the twenty-fifth chapter of Matthew, begin at the thirty-first verse—"read, and you will know." B.

LITTLE CHARLES.

Well, Charles is highly pleased to day,
I gave him leave to go and play
Upon the green, with bat and ball;
And when he heard his playmates call,
Away he sprung across the plain,
To join the little merry train.
But here he come—why, what means this!
I wonder what has gone amiss,—
Why, Charles, how came you back so soon?
I gave you leave to stay till noon.
"I know it, sir, and I intended
To play till every game was ended;
But, to say truth, I could not bear
To hear them little fellows swear—
They cast such frightful, horrid oaths,
From their abominable mouths,
And cursed so bold and fearlessly,
That the cold chills ran over me—
For I was seized with awful dread
That some of them would drop down dead—
And so I turned and came away,
For, Pa, I was *afraid* to stay!"

SAILORS' DEPARTMENT.

From the Wesleyan Methodist Magazine.

DISTRESSING SHIPWRECK.

The following very affecting narrative, copied from the "Voyage of His Majesty's ship Blonde to the Sandwich Islands," may serve two important purposes: it illustrates that petition in the Lord's Prayer, "Lead us not into temptation;" and it reminds Christians of their duty to implore the divine protection on behalf of those "that travel, whether by land or water." The unhappy sufferers, when enduring the extremity of famine, and when the exercise of reason was in a great measure suspended, to satisfy the cravings of hunger, were prompted to an act, the very remembrance of which, in all probability, will be to them a source of grief and shame during the future years of their lives. It is no ordinary mercy, to be preserved from those circumstances which put our virtue and our resolution to a test more severe than they are able to bear.

On the 7th of March, 1826, says the writer of that volume, one of those affecting incidents occurred which surpass in horrible interest, all that invention has ever produced to move the sympathies of man.

The morning was squally; but about noon it cleared up, and the ship's place was ascertained to be in lat. 44° 18 min. N., and lon. 23° W. About four o'clock in the afternoon a strange sail was reported, and though from the haziness of the weather she was but indistinctly seen, it was perceived that she was in distress. Our course was immediately altered, and we steered directly for her, being distant about nine miles. As we neared her, she proved to be in distress indeed: she was a complete wreck, and water logged, but being laden with timber had not sunk. Her dismantled rigging indicated how severe had been her struggle with the elements. Her foremast was carried away; but part of her bowsprit and the stump of her maintopmast were still standing, and a topsail yard was crossed, to which a few shreds of canvass were still hanging. An English jack reversed was attached to the main rigging, and the mizenmast was partly gone. The sea had cleared the decks of every thing. We all felt the greatest anxiety to reach her. The evening was closing in, with every sign of an approaching gale. Thick squalls had already once or twice concealed from us the object of our pursuit; but at length we came near enough to discern two human figures on the wreck, and, presently, four others came out from behind the remnants of a tattered sail, which hung from the main rigging, and which had, as it appeared, been their only shelter from the weather.

It was late ere our boat reached the wreck, where she remained long; and as the weather was growing worse, and the night dark, we fired a gun to hasten her return. No words can describe the wretched state of the poor creatures she brought when she did come. Two women and four men were sent up in the arms of the sailors, evidently suffering in the last stage of famine. They were immediately carried below, and supplied with small quantities of tea and bread, then stripped of their wretched clothing, washed, and put to bed.

Meantime the officer reported the condition in which he had found the wreck. It appeared to have been thirty-two days in the state in which he saw it, during which time most of the crew had died, and the rest had only preserved life by feeding on their late companions. When the officer went on board, the two women rushed towards him, kissed his hands, and hailed him as a deliverer. The men stupified as it appeared with suffering, scarcely spoke, but hastily gathering their tattered clothes round them, hurried towards the boat. The master of the vessel, his wife, a female passenger, two middle-aged men, and one young man, were all that survived of seventeen.

One of the women, when brought on the Blonde's deck, fell on her knees, and exclaimed, "Great God, where am I? Is it a dream?" But it was not until the next day that we heard the particulars of their sad story.

As the night came on, it began to blow fresher and fresher, and ere morning the weather had, as we thought, been violent enough to have destroyed these poor creatures, had they remained upon the vessel; but as day advanced, the wind again moderated, and the master of the vessel being somewhat recovered, gave the following account of the wreck.

About the end of January, 1826, the ship Frances Mary, laden with timber, sailed from New Brunswick for Liverpool. From the very beginning of her voyage she had experienced tempestuous weather. On the 4th of February, the main-topmast having been carried away, she had become almost unmanageable, and they therefore cut away her foremast in order to bring her to the wind. Before that she had been scudding. While in the act of cutting away the mast, a heavy sea broke over her stern with a dreadful crash, forced in the cabin windows, unshipped her rudder, and in a moment left her a helpless wreck. Wave after wave now swept over her, and the crew and passengers took refuge in the main-top. One of the number, an elderly man, died that night: next day, the weather having moderated, the rest came down from the top, and endeavored to get some provisions; but nothing except a few pounds of biscuit could be obtained, notwithstanding every effort that they could make, to hook up some of the stores from between the timbers. On the fourth day, to their great joy, they perceived a sail bearing down towards them under American colors. She soon came within hail, and offered to take them on board, provided they could make a raft to go to her, but the sea was still running so high she was fearful of lowering a boat. The unhappy sufferers had neither tools nor materials with which to construct a raft, even if they had retained strength to do it. However this American staid by them two days, evidently anxious to assist them if possible. She was once separated from them by the violence of the gale; but on rejoining them, came so near that two of the people on the wreck proposed swimming to her, if she would then lend the boat to save the rest. The proposal was perhaps unheard,—it was certainly unanswered; and shortly afterwards, the American bore up, and the crew of the Frances Mary were once more left to their fate, amidst feelings to which no words can give a name.

A few days afterwards their hopes were again raised only to be again disappointed, by the approach of another American vessel, under the same circumstances; for she also, with a bare expression of pity, sailed away. Now the sufferers abandoned all hope of being saved. Ten days had elapsed since their ship became a wreck, and their scanty store of biscuit was exhausted. During this time, besides the evils of cold and hunger, they had the discomfort of being frequently obliged to lash themselves to the remaining rigging to save themselves from being washed overboard.—But now famine laid hold of them.

As their numbers thinned, each thought, but dared not speak, of one means of sustaining life. On this day, the tenth of their misery, they looked at each other as they were committing a body to the deep,—and it appeared as if each had understood the look; but still another, an old man died,—and again they forbore. The same night, however, a boy expired, and famine forced them to the unnatural food!

The women bore these complicated evils better than the men. The young passenger, in particular, did, as they all confessed, contribute most of all to save such as did survive. Engaged to marry the ship's steward on reaching England, she had the misery of seeing him expire before her,—the still greater misery of reflecting, in after life, that the frenzied love of existence, which extreme famine is known to excite, forced her with her companions, to the horror of deriving life from his death! Yet she kept up the spirits of her companions; she daily called upon them to pray with her; she portioned out their unnatural food; and robbed their misery of half its horror, by her confidence in Providence, and her decency of conduct even in that wretched time.

It is scarcely right, perhaps, to lay open such shocking tales of human misery as seem to degrade man, and display a state in which his animal cravings get the better of his moral sense: we will, therefore, forbear to dwell on the further particulars of this sad story.

The patients all recovered; and with their bodily strength their human feelings returned. At first they seemed insensible to the horror of their tale, and told it without hesitation; but, as their powers returned, a strange revolution took place; and they seemed not only horror struck at the remembrance of what they had done, but at their own apathy in having told it too plainly: and surely such feelings are to be respected. DIDYMUS.

THE GATHERER.

FOR ZION'S HERALD.

REPROOF. To be always using this instrument takes off its edge and makes it blunt; and "if the instrument be blunt then we must put to more strength." Use it then sparingly and skilfully, and like a good razor or lancet it will cut the keener.

"As the soft plume gives swiftness to the dart,
Good breeding sends the satire to the heart."

MISERIES OF PASTORS. When the members of a church are in difficulties with each other, and religion is on the decline; the Pastor is like a poor weak horse, smoothly shod, drawing a heavy load up hill when the road is covered with ice.

The Pastor, if diligent, like a *file,* while he sharpens and polishes others, is wearing away himself.

The Itinerant Preacher is like a *grindstone* in motion; he puts an edge on many, but often gets dull himself. "My mother's children were angry with me; they made me keeper of the vineyards; *but mine own vineyard have I not kept.*"

REASONS FOR FASTING. 1. The overspreading of ungodliness. 2. The prevalence of affliction. 3. The *declining state of religion in the church.* 4. As a means of obtaining help and mercy of God.

Certain sinners are fitly compared to *brass* for their *impudence*—to *iron* for their *hardness*—to *tin* for their *hypocrisy*—to *lead* for their *stupidity*—and to *dross* for their *worthlessness.*—(Ezekiel xxii. 18.)

How to destroy a weak brother, a backslider, an ignorant or disaffected member.—Look shy at him. Speak harshly and unkindly; accuse, blame, criminate and threaten. Speak ill of him in his absence. Lose sight of all his excellences and magnify all his faults.

How to restore a fallen brother.—Thou art in the boat; he has fallen overboard into the water, therefore don't punch him with the oar, for he will only go farther from thee or sink to rise no more; rather sail round him, enclose him in the gospel net or take him up in thine hands and lift him into the boat and speak kindly and comfortably to him, and remember by so doing thou shalt "hide a multitude of sins."

ILLUSTRATION.

"*He that offendeth in one point is guilty of all.*"

He that disregards, despises, and sets at naught the authority of the Lawgiver in *one thing* does it as freely in another, when his *pleasure* or *interest* invite.

If a man were suspended by a chain of ten thousand links over a bottomless pit and *only one* of the links should break, he as surely falls and is lost as if every link were broken into a thousand pieces.

LONDON.

FROM "THE REIGNING VICE."

"Through gas-lit streets, where the pale harlot strays,
And plucks each passing Joseph by the stays,
Where men of frolic, reeling home to bed,
Break now a lamp, and now a watchman's head;
Where London's *morning midnight* broods o'er all,
And silence is but broken by a brawl;
We glide secure, till to a door we come,
Whence, ever issuing, sounds a hive-like hum.
Conceal'd from common eyes, to some made clear,
Graved o'er the portal, these sad words appear—
"Quit hope for ever, ye who enter here."
Now, with some guest unseen, we slip along,
A vast saloon receives the scattered throng.
Gems, feathers, ribauds, gold and rich array,
Compose the dazzling scene. But is it gay?
Though sun-like lamps the painted walls illume,
The very briliance hath an air of *gloom.*
A haunting mystery lowers o'er all the place;
The *frown* of *sin,* the shadow of *disgrace.*
All seem to act a festival of *shame,*
Some *hellish* rite—a deed without a name."

TWILIGHT.

The sun had already sunk behind the mountains, whose undulating forms were thrown into dark shadows against the crimson sky. The thin crescent of the new moon floated over the western hills, whose deep woods glowed with the rosy glories of twilight. Over the peak of a purple mountain, glittered the solitary star of evening. As the sun dropped, universal silence seemed to pervade the whole face of nature. The voice of the birds was stilled; the breeze, which had refreshed them during the day, died away, as if its office were now completed; and none of the dark sounds and sights of night yet dared to triumph over the death of day. Unseen were the circling wings of the fell bat; unheard the screech of the waking owl; silent the drowsy hum of the shade-born beetle! What heart has not acknowledged the influence of the hour—the sweet and soothing hour of twilight!—the hour of love, the hour of adoration, the hour of rest!—when we think of those we love, only to regret that we have not loved more dearly; when we remember our enemies only to forgive them!